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VOL. 67

AUGUST, 1932

NO. 8

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CONTENTS FOR AUGUST, 1932

The Ten Commandments.....	Mothers' Day at Salina Sunday School.....	449
.....Elder Joseph Fielding Smith	On the Hiking Trail (Poem).....	Minnie I. Hodapp 461
Sunday School of Eugene Branch, N. W. S. Mission..	Teach Me, O Lord, to Play (Poem).George A. Fisher	470
True Pioneer Stores.....	Twins in Palmyra Sunday School.....	474
.....Harold H. Jenson	Fishers of Men (Poem).....	John R. Revill 478
The Gadianton.....	The Twisted Hand.....	C. Frank Steele 479
.....E. Heloise Merkley	It Always Comes Back to You.....	June Douglas 480
L. D. S. Sunday School, Palmyra Ward.....	More About Brownie.....	Glen Perrins 481
Editorial—Fasting	The Budget Box	482
"Partial Suicide"	The Little Noah's Ark.....	486
Why Have a Home at All?.....	The Funny Bone	488
.....439		
Sunday School Departments.....		
Won the Contest		
A Home Maker's Creed.....		
.....445		

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THE INSTRUCTOR



Vol. 67

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The Ten Commandments

By Elder Joseph Fielding Smith

One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints

And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.—Ex. 24:12.

It is generally believed that the two tables of stone referred to in the above quotation were tables on which the Lord wrote with his own finger, the Ten Commandments, generally known as *The Decalogue*. The idea is also prevalent that this was the first declaration of these fundamental commandments. A careful investigation will readily convince us, if we hold to such an erroneous view, that it is a very grave error, and cannot be maintained.

The tables first given to Moses he broke when he returned from the mount, after forty days absence in the presence of the Lord, and saw the idolatrous and rebellious children of Israel worshipping a golden calf. During the long absence of Moses they had concluded that he had departed from them for good, or that he was dead, therefore they plead with Aaron and said: "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." This idolatrous request resulted in them giving to Aaron their ornaments of gold, from which he made the golden calf. Let us remember that it was but a short time before when this nation of children—for they were as children—had come out of Egypt where they had imbibed many of the customs and religious ceremonies of the Egyptians,

who worshiped animals, including Apis, the sacred bull. This false worship was a return to Egyptian idolatry, a thing they were acquainted with. But when Moses came down from the mount and saw their evil, in his



ELDER JOSEPH FIELDING SMITH

anger and disappointment he threw down the tables of stone and they were broken. After quelling the uprising, and punishment had come upon the people for their wickedness, Moses was again commanded to make other tables of stone and to go into the mountain where the Lord promised to write for him again; but not exactly what he had written before. The tables first given to Moses, and which he broke, contained other things in addition to the Ten Commandments, and when he returned with new tables (see cover picture) the Lord promised to write again the law as first given, but to change some other things. Thus we read in the Prophet Joseph Smith's version of the Scriptures:

And the Lord said unto Moses, Hew thee two other tables of stone, like unto the first, and I will write upon them also, the words of the law * * * but it shall not be according to the first, for I will take away the priesthood out of their midst; therefore my holy order, and the ordinances thereof, shall not go before them. * * *

But I will give unto them the law as at the first, but it shall be after the law of carnal commandment; for I have sworn in my wrath, that they shall not enter into my presence, into my rest, in the days of their pilgrimage. * * *

And he wrote upon the tables the words of the covenant, the ten commandments. (Compare Doc. and Cov. 84:17-28.)

These Ten Commandments were not a part of the "Carnal Law," or the Law of Moses, which was given in the stead of the fulness of the Priesthood, or the Holy Order, with the ordinances thereof. This law of Moses was added because of the unwillingness, or inability, of the Israelites to live the fulness of the Gospel during their early generations, when they were steeped in the customs and the religious doctrines of the Egyptians. This Law of Moses was a temporary law, and the prophets of old looked forward to the time when it would be done away and the fulness of the Gospel be restored. This came to pass in the ministry and mission of Jesus Christ.

The Ten Commandments were not done away, however, when the carnal law came to an end, for they constitute governing laws given to man in the beginning. Adam, and his children after him wherein they were willing to obey the Gospel, lived in accordance with them. They were old when Moses, the great law-giver of Israel, came on the scene.

These Ten Commandments are basic in all their parts, and as such are essential and fundamental to the stability and perpetuity of every civilized government. No civilization can endure which ignores them. When nations have discarded them, or looked upon them with contempt, they have invariably come to a tragic end. It was through apostasy and rebellion against God, and the casting aside of the governing laws of the Decalogue, that Egypt, Assyria, Babylon, Rome, and even Israel, the chosen people of the Lord, crumbled to decay. Had the nations of old remained true to the revelations of the Lord and these basic laws which were incorporated in their governments, they could have remained, without question, until the present day. Their glory would not have departed and their power would not have waned.

A great many laws have been written on the statute books of our own country, but through them all we find the supporting and sustaining strength of the Decalogue. If men would serve the Lord in righteousness and honor these ten great fundamental laws, we would find it unnecessary to write many other laws for the government and protection of the people. To our great shame in this blessed land of liberty—a land dedicated by the blood of our fathers to liberty and righteousness—there is a tendency to look upon some of these fundamental laws as obsolete and suited only to times of fanaticism, superstition and bigotry. They are regarded by many as being too antiquated for the government of a people so highly intellectual and

learned. For instance, the commandment to observe the Sabbath day is quite generally ignored, and those who in the spirit of faith desire to observe it, are looked upon as being religious fanatics in this great day of enlightenment. The first great commandment, to worship the God of Israel and him alone with all our heart, soul and might, is treated with indifference, if not with downright contempt. To love one's neighbor as one's self, is ridiculed. Greed, the unrighteous desire for gain, even by the crushing of one's neighbor, seems to be the order of the day. Immorality is on the increase. The sacredness of the property rights of men is trampled on; the poor are oppressed. And what is the result of all this, not only in our own land but in foreign lands? Fear in the hearts of the people; discontent, dissatisfaction, disregard of the law and contempt for those who are called upon to enforce it. Moreover, many in high

places are in league with wickedness. Murder, robbery, the destruction of the most holy and sacred ties of marriage and the family unit, and a thousand other evils, are eating at the very life's blood of the nations.

Yes, I repeat, these Ten Commandments have been the strength and protection of every nation until their wilful disregard of them has swept them aside and they have crumbled and decayed, and their greatness and glory has been forgotten.

President Joseph F. Smith once said:

"I do not think any honest and intelligent man or woman could help but believe in the justice, the righteousness and purity of the laws of God written upon the tablets of stone. These principles *** are the foundations and basic principles of the Constitution of our country, and are eternal, enduring forevermore and cannot be changed or ignored with impunity."



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TRUE PIONEER STORIES

By Harold H. Jenson

THE MARTIN HARRIS MEMORIAL—STORY OF THOMAS GODFREY

Words soon die, but monuments like writing well preserved live on as memorials to pioneers of yesteryears. A beautiful monument of polished granite in the little cemetery at Clarkston, Utah, marks the final resting place of "Martin Harris, one of the three witnesses to the divine authenticity of the Book of Mormon. Born Eastown, Saratoga County, New York, May 18, 1783, died Clarkston, Utah, July 10, 1875." This paragraph, quoted from the die on the monument tells only part of the story. It remains for Thomas Godfrey, a personal friend of Martin Harris, who was present with him shortly before his death, to keep alive a living testimony. Mr. Godfrey has an interesting story of his own which is told in part in this article. He still acts as guide to those who visit this sacred shrine.

First a description of the monument shown in the picture will make a fitting introduction to what follows. According to the *Deseret News* of July 11, 1925, President Heber J. Grant dedicated this monument when approximately 1000 persons gathered on July 10, the 50th anniversary of the death of Martin Harris. Following an address by President John E. Griffin on the life of the deceased the monument was unveiled by Russel Harris, a son of Martin Harris, Jr. and the oldest living grandson. The monument is of beautiful polished granite, stands more than 18 feet in height. The shaft is 2 feet 3 inches square at the base and tapers to a point being 12 feet high. The die is 2 feet one inch square at the base and 3 feet high. The second base is

three feet four inches square and one foot one-inch high. The bottom base is four feet six inches square by two feet.

The late James H. Anderson was one of those who received the final testimony of Martin Harris in Kirtland, and later Thomas Godfrey and his two brothers, John and George, had practically the same testimony reported to them, and just before his death Martin Harris, Jr., recorded the words of his father similar in thought, for he never denied his testimony. Martin Harris said: "Just as surely as the sun is shining on us this day, just as surely as the breath of life sustains us, so surely do I know that Joseph Smith was a true prophet of God; so surely do I know that the Book of Mormon was divinely translated. I saw the plates, I saw the angel. I heard the voice of God. I know that the Book of Mormon is true."

An interesting character is Thomas Godfrey who delights in telling of this testimony and never tires of taking people to the grave. Thomas Godfrey was born in Wichester, Worcester-shire, England, Nov. 25, 1846, and when three years of age was kidnapped by a lady who first tried to buy him from his parents. His father, John, traced her, threatening the law, and he was returned.

On May, 14, 1862, the Godfrey family sailed from Liverpool and after six weeks and three days sailing arrived in New York, crossing the plains



Thomas Godfrey



MEMORIAL SERVICES AT THE GRAVE OF MARTIN HARRIS, MAY 17, 1932, BY THE MELCHIZEDEK PRIESTHOOD OF COLLEGE WARD, CACHE COUNTY, UTAH.

in Captain Henry W. Miller's ox team company in 1862. Twenty-eight persons died on this journey. "The Godfrey family moved to Coalville, later to Wellsville in 1863, and in 1865 went to Clarkston. There was considerable trouble with Indians there and one was killed. At a conference in the fall of 1866 President Brigham Young made a prophecy that the man who killed this Indian should have his right hand wither. Thomas Godfrey saw this come to pass when a man in Mendon whose right hand withered, admitted the deed. Another prophecy of President Young was that all the land in Clarkston that could not then be cultivated for want of water would yet be cultivated and grow excellent crops, which came to pass.

In commenting further on the testimony of Martin Harris, Brother Godfrey records: "I heard from the lips

of Martin Harris that the Book of Mormon was translated correctly; that he saw the plates from which the translation was made. These plates, he said, were shown him by the angel and he heard the voice of God say they were translated correctly."

Brother Godfrey is father of seventeen children, eleven of whom are living. He has fifty-six grand children and forty great grand children. He has taken the *Deseret News* since about 1868 and the *Juvenile Instructor*, now *The Instructor*, for over twenty years. He was intimately acquainted with Martin Harris and reechoes his testimony to everyone. Especially to young folks does he live to lecture, and in several seminaries he has told of the words recorded here which will live on forever as a living witness to the divinity of the Book of Mormon.

We need some one to believe in us—if we do well we want our work commended, our faith corroborated. The individual who thinks well of you, who keeps his mind on your good qualities, and does not look for flaws, is your friend. Who is my brother? I'll tell you: He is the one who recognizes the good in me.—*Elbert Hubbard.*



A STORY OF ZARAHLEMLA

By E. Heloise Merkle

X

Giddianhi is dead! Giddianhi is dead!"

The call rang clearly across the field of battle and was taken up and carried on and on to the furthest extremities of the fighters. Its result was instantaneous. The Nephites, shouting it triumphantly, pressed their beaten foes backward with renewed fury. The Gadiantons, shouting it in despair, ceased to defend their retreat and turned to flee in disorganized terror before their pursuing enemies.

"We take no prisoners today," and "Giddianhi is dead!" became now the rallying cries of the Nephites, and they raced after their fleeing enemies relentlessly. On and on they drove the Gadiantons until they reached the very edge of the wilderness. Here at last they stopped, as the sun was setting, and turned back to count the dead and seek refreshment in their camp.

Jarom, knowing he would not be missed by the scattered and broken Gadiantons, returned with the Nephites and presented himself at the tent of Gidgiddoni where he was received more cordially than ever before by the Nephites' Great Captain.

"Leave, us alone," Gidgiddoni commanded, and as he was obeyed turned to Jarom saying, "My son, was it not you whose sword I saw sever the head of our chief enemy?"

"It was I," Jarom answered, adding modestly, "I had a little account with him which my mother asked me upon her death-bed to settle. But let us talk of the greater problems which lie before us. The future and not the past."

"You wish to speak of Orpah, do you not?" Gidgiddoni responded.

"The name of your lovely daughter is ever foremost upon my tongue," Jarom replied.

"And have you come to claim her, tonight? It seems to me that you have fulfilled your promise to help us overcome the Gadiantons. It has been the bloodiest day since Lehi left Jerusalem, so many have fallen. But the Nephites have triumphed!"

It was apparent that as a General he could not restrain his joy at the victory gained by his army, but Jarom shook his head at the words.

"The Gadiantons are overcome in this battle, and thoroughly beaten," he agreed, "but they are not yet exterminated. Thousands of them escaped into the wilderness and they will rally again, choose a new leader, and once more attempt to conquer the Nephites. Therefore I cannot yet claim the dear reward you offer me. Because I asked you to give me Orpah for a bride when the Gadiantons were no more. Is it not so?"

"You are right," Gidgiddoni agreed, the triumph fading from his face as he considered the possibility of greater struggles in the future. "But why, then, have you sought me tonight?"

"I have dared to come in the hope that you would once more listen to my humble counsel as you did two years ago," Jarom replied.

"You have then a plan for the future that may exterminate the Robbers?"

"A plan that will at least give the Nephites great advantage over them."

"The plan you offered before has

proven very wise. Tell me your new one."

"It is rather a continuation of the old than a new one. It is this. The Nephites, overconfident, perhaps, because of today's great triumph, may desire to return to their wasted lands and again live as they did before. Do not allow them to do so. Tell them that while a handful of Gadiantons remains in the mountains, there will be no peace for the Nephites. Remind them that this terrible menace was organized by Gadianton and only a few of his friends to protect Kishkumen after his murder. Tell them how a snowball upon the mountain top, rolling downward, gathers more snow to itself and gains speed until it becomes an avalanche that wrecks and destroys all that lies in its path. Teach them not to leave their fortifications while the smallest snowball of Gadiantons remains to threaten them from the mountains. Can you hold them within the walls, O Gidgiddoni?"

"Our supplies have scarce begun to diminish. There is not the slightest need for one person to leave our fortifications as yet. Yes, Jarom, I have not yet lost my authority. I can hold them there. But is that all of your plan?"

"The rest depends somewhat upon the Gadiantons themselves. They have now tried two things,—the first, occupying the desolated homes of the Nephites, which brought them nothing save danger of being discovered and killed,—the second, open battle which brought them today's defeat. There has been one other plan constantly urged by some, and when a new leader is appointed he will seek to adopt a new policy. This third plan is one of siege. Whoever succeeds Giddianhi—and I think I could name you the man, for Zemnariyah is best known for valor and wisdom among us—will probably adopt the plan of siege. They still hope that I have lied to them about the extent of the Nephites' food supply, and it may be possible to make

them think they can yet starve you before famine overcomes them."

"Is there, then, no Gadianton save yourself who has ever entered our walls?"

"You know better than myself what effective precautions you have taken that none might enter," Jarom replied.

"Yes, but it is always possible that the greatest precautions may fail at some point. But proceed."

"If the Nephites will send occasional large hunting parties forth from the cities of Zarahemla and Bountiful, and if they will risk their lives by tilling some of the soil lying outside the walls, the Gadiantons will be deceived into thinking it is necessary for them to get food outside their place of security. Then they will be sure that I have lied when I have told them you do not lack food, and they will undertake to cut off all such excursions by besieging you within your walls. At night, then, when they are camped in the plain, I shall come to you and lead your soldiers, if you will let me, to the camps of the Gadiantons so that you can surprise and overcome them. What think you of the plan?"

"It sounds wise and like the cunning of the man who first suggested that we gather together for defense. But if it did not appear wise to me, I should accept it because your first suggestion was so successful. And is that all?"

"That is all now. Being no prophet I cannot see further into the future than my knowledge of men prompts me to guess. When we have tried this, something else may suggest itself. I shall return now, to my supposed friends in the mountains."

"No, Jarom," Gidgiddoni exclaimed, "You are weary with the toils of this day. And it would take you too long without food or rest to reach them. Remain here and eat and sleep and when you are refreshed will be soon enough to return. See, I have a portion of my tent prepared for you," and he lifted a curtain which had con-

cealed a small apartment fitted up luxuriously as a sleeping room. The soft couch looked extremely inviting to Jarom, but he hesitated. He knew Gidgiddoni was right and that if he did not sleep here, he would find it necessary to sleep upon the bare ground before he could reach his destination.

He did not sleep long, however, before he was wakened by the pangs of hunger. He thought it strange that Gidgiddoni should have forgotten to offer him food, as soon as consciousness told him why he had not slept longer. He sat up on the couch, debating whether to seek refreshment or to try to sleep again and forget it.

"Are you awake, Jarom?" asked a low voice whose source he could not see, but which he recognized with a thrill of joy as belonging to Orpah.

"I believe so," he replied, "but hearing your voice here makes me think I am dreaming."

A soft laugh answered him, and a white hand lifted another curtain, letting in a glow of light from a further apartment. Jarom's eager eyes noted that there was a table spread luxuriously with all the viands of the well-stocked Nephite store that could be most tempting to a hungry man.

"My voice and presence are no dream. I have often accompanied father when he went out to battle, as there is no danger in the tents. He told me to let you sleep a while before asking you to eat, saying when your first weariness was gone hunger would waken you. Perhaps, then, if you are a little rested, you will enjoy this," and she motioned to the loaded table.

"Is there anything of which Gidgiddoni and his lovely daughter do not think?" Jarom asked, as he entered the apartment where Orpah stood, and availed himself of a basin of water to remove the stains of conflict.

"We should be ungrateful if we forgot your comfort today," she replied.

While he ate, Orpah eagerly questioned him concerning the events of

the day, and Jarom discovered a new delight in painting himself as a hero to the eyes of the woman he loved. But at last story and food alike were finished, and in spite of his desire to stay awake and enjoy more of Orpah's company, Jarom found his rebellious eyes growing heavier and heavier, and it was only by conscious efforts that he smothered the persistent yawns.

"Is there nothing more that you can eat?" Orpah asked, when he had definitely stopped.

"More would do me as much harm as this has done me good," he replied.

"Then perhaps you will return to the couch and finish your broken slumber."

"I would rather talk with you than sleep," he replied.

"Father said you were anxious to return to the mountains, so I supposed you would prefer rest," she replied. And there was a finality in her tone that told him he would gain nothing by protestations.

Jarom arose, therefore, and approached the curtain hanging between the table and the couch. There he paused, and very tenderly took her in his arms and kissed her. Then, as she drew away with a sigh, while her eyes smiled into his, he passed into the sleeping room and flinging himself upon the couch, yielded to his weariness, and dreamed of her.

It was morning when he wakened again. And this time Gidgiddoni and Orpah ate with him, and he had no opportunity to speak to the girl alone before he left for the mountains. But their eyes exchanged silent messages and the memory of their kiss the night before was still fresh and sweet with him as he hurried away.

He had resumed the dress of a Gadianton as soon as he reached the battlefield where he could so easily procure one, and he was joined by many a weary straggler of the band on his way to the chief headquarters where Gid-dianhi had so recently ruled supreme.

None of them suspected that it was not a Nephite soldier who had slain

their chief, and some few of them openly expressed their preference for a new leader. The name of Zemnar-ihah was almost the only one mentioned as a possible chieftain. Some others there were who had distinguished themselves above the rest for bravery, but Zemnar-ihah's name was mentioned most frequently and loudly.

All that day and the next night and the next day, the defeated soldiers were straggling back, the wounded being the slowest to return because of the steepness of the roads. Some of the Gadiantons, taking pity upon these, went out with chariots and horses to bring them in, but most of them sullenly left the weaker ones to get back or die upon the way as best they could. Jarom, in spite of his hatred for the entire band and his desire to annihilate them, could not but pity

these, and he turned his lonely home into a small temporary hospital for the dressing and caring for their wounds. He told himself grimly that they would be less grateful for his kindness if they knew what he had done against them.

At last it seemed that all had returned who ever would, and the choosing of a new leader was assumed. Jarom, more interested in relieving pain, did not attend the great council called for this purpose, but remained with his wounded patients. It was only a brief time after the decision was reached, however, before a messenger came seeking him.

"Zemnar-ihah is our leader," was the message, "and commands Jarom's presence in the private council." Promptly Jarom obeyed the summons.

(To be continued)



LATTER-DAY SAINT SUNDAY SCHOOL, PALMYRA WARD OF THE PALMYRA STAKE, SPANISH FORK, UTAH.

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Organ of the Deseret Sunday School Union

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Fasting

While "Fasting" was made the subject of our Uniform Lesson for November 1, 1931, questions still keep coming in concerning the interpretation by the Church of that principle. In the monthly bulletin issued by the Presiding Bishopric for June, 1932, instructions given by the late President Joseph F. Smith are printed. These, together with other valuable information on the subject were printed in the

Sunday School Lessons for November 1, 1931, but for the benefit of those who failed to read the leaflet, we publish the article again:

"The law to the Latter-day Saints, as understood by the authorities of the Church, is that food and drink are not to be partaken of for twenty-four hours, 'from even to even', and that the Saints are to refrain from all bodily gratifications and indulgences. * * * Now, while the law requires the Saints in all the world to fast from 'even to even' and to abstain both from food and drink, it can easily be seen from the scriptures, and especially from the words of Jesus, that it is more important to obtain the true spirit of love for God and man, 'purity of heart and sincerity of intention', than it is to carry out the cold letter of the law. The Lord has instituted the fast on a reasonable and intelligent basis, and none of His works are vain or unwise. * * * Let it be remembered that the observance of the fast day by abstaining twenty-four hours from food and drink is not an absolute rule, it is no iron-clad law to us, but it is left with the people as a matter of conscience, to exercise wisdom and discretion."

"Partial Suicide"

It is generally accepted that smoking is destructive to growing organisms—young men of your age are growing organisms—but Walter B. Pitkin goes further. In his stimulating book, "The Art of Learning," (Whittlesey House), he states that a dollar's worth of tobacco invariably reduced his working capacity by one-third. In other words, it fined him one-third his waking hours. "Partial suicide," he calls that. When he quit tobacco completely he found that he read faster and more accurately, typed faster and with fewer errors, shifted from one task to another with far greater ease, felt noticeably freer from fatigue. During his period of heavy smoking, he could not write and revise more than 1,000 words a day. Quitting tobacco,

he boosted this quota to 2,000 words in six months, and to 3,000 words within a year.—*The American Boy*.

Returning from a brief visit to Brighton, Big Cottonwood Canyon, recently, the Associate Editor was driving his Ford coupe along the road,

**A
Vicious
Habit**

when he noticed two young girls ahead, hiking down the highway. As he overtook the

young women one stepped toward the center of the road and raised her hand. The driver thought at first she was going to ask for a ride, and wondered where he would put the girls as he was well loaded with canyon luggage; but as the Ford slowed up the girl yelled out: "Say, Mister, have you got a cigaret?"

She was a sweet little thing, at least in appearance, apparently fourteen or fifteen years of age, and to say the driver was shocked is to put it mildly. That one so young should become such a slave to this vice as to forget maidenly modesty and beg a cigaret from an entire stranger on the public highway indicates to what extent one will go to satisfy the craving when once addicted to the vicious habit.

Surely there must be some adequate punishment in store for those who are making such strenuous efforts in newspapers and over the radio to fasten this blight upon the future motherhood of America.

* * *

The last paragraph of the incident noted above leads to another thought.

In view of the present intensive advertising of tobacco, coffee, tea and

other stimulants, what will happen if by any chance the 18th Amendment should be repealed and the manufacture and sale of liquor made lawful. It is well known that the most profitable advertising in the world in pre-prohibition days was of whisky and tobacco. Now, if the lid is lifted, which to us seems inconceivable, at the present time, what may we expect from the great advertising agencies?

IF

Are we to have over the radio the "Hennessy" period, the "Wilson Whisky Hour" and "Old Kentucky Brand" program, and in the newspapers which come into our homes every day, pictures of beautiful young ladies topping off sparkling glasses of champagne with certificates of doctors, movie stars and public men and women telling our children what brand of liquor will best "help them to stand firm under the pressure of life."

Shades of the White House Child Welfare Convention Forbid!

Why Have a Home at All?

When a New York real estate man tried to sell a socially prominent woman a home recently he received an answer which ran somewhat like this: "A home? Why do I need a home? I was born in a hospital, educated in a college, courted in an automobile and married in a church; I live out of the delicatessen and paper bags: I spend my mornings on the golf course, my afternoons at the bridge table, and my evenings at the movies, and when I die, I am going to be buried at the undertaker's. All I need is a garage!"

If you intend to go to work there is no better place than right where you are. If you do not intend to go to work you cannot get along anywhere. Squirming and crawling about from place to place can do no good.—ABRAHAM LINCOLN.

Help thy brother's boat across, and lo! thine own has reached the shore.
—*Hindu Proverb.*

SUNDAY SCHOOL DEPARTMENTS



General Superintendency: David O. McKay, Stephen L. Richards, and Geo. D. Pyper

Superintendents

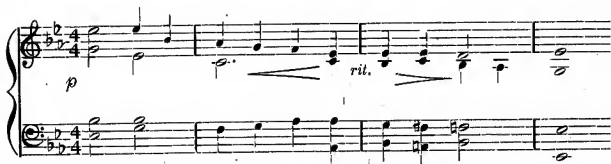
Prelude



SACRAMENT GEM FOR OCTOBER, 1932

Oh, remember what was done
That the sinner might be won.
On the cross of Calvary
I have suffered death for thee.

Postlude



CONCERT RECITATION FOR OCTOBER, 1932

(See new plan published in February number; recitations for October in department sections, this issue.)

UNIFORM LESSON FOR OCTOBER

Subject: Gambling—Something for
Nothing

"Gambling is the determination of the ownership of property by appeal to chance."

Problems:

1. Make a list of the evils of gambling.
 - a. To the Individual.
 - b. To the Community.
2. Why has society found it necessary to declare it a crime?
3. Its relation to other vices.

Comment:

The love of money is deeply ingrained in human nature. It has been said to be the root of all evil. The latent instinct of avarice is quickened when one accepts unearned gains. One of the most important tasks therefore assigned to teachers and parents is that of encouraging a proper attitude toward the getting and spending of money. It should be honestly earned and wisely spent. Other values in life should be emphasized and money kept in its proper place, as servant. Money or the love of it should not crowd out other loves and distort a proper sense of values.

The secret of happiness does not lie in the abundance of the things which a man possesses but in his conception and realization of high ideals. It lies too in the elevation of his intellectual and moral desires. "It lies above all in the appreciation of the incomparable value which attaches to the destiny of the soul."

One cannot find permanent happiness in the acquisition of material things, especially if in acquiring them he resorts to methods of which his better self cannot approve. If his gain is at the cost of self-respect, self-control, moral fiber, spiritual values, the price is too high.

If he gets gain without giving value, if he profits through the loss of another, the inexorable law of the harvest will demand satisfaction—he must pay.

In normal society there is a national system governing the possession of property. The gambler denies all such systems and reverts to a primitive mental attitude. He descends to a lower plane of thought and feeling.

Horace Greeley once said: "It is a most unhappy day for any young man when he first suspects that he can get a dollar without squarely earning it."

Young people often get erroneous ideas through the example of others, in regard to making money. The wrong impressions are allowed to grow into ideas and if they continue, result in the formation of wrong habits. All leaders of young people should guard carefully against any

course of action that would seem to put the stamp of approval upon gambling.

It is surprising that so many people see no evil in the methods used at some church affairs to raise money. We cannot justify violating the laws of the state and committing crime in order to raise money by appealing to the gambling spirit of the community.

The heinous character of the vice becomes evident when we learn that 99 percent of the gamblers first became addicted to the vice when school children. It is one of the most powerful forces battering against the moral standards of young people.

Alcohol usually plays a large part in the life of the gambler. It provides the stimulus which is usually necessary to induce that instability of judgment and disregard of future which are conditions of gambling.

Invest your earnings with a view to sharing the growth of the nation. Plant crops—engage in business and reap the profits or take the loss but do not engage in games of chance where some person must lose if you gain. Work alone is the magic which makes prosperity. Work, save, spend, invest, but don't gamble.

"Gambling is a hideous vice which sucks every drop of the brain's blood into one jealous craving, vitiating every other capability. The meanest enslavement in life."

1932 DIME SUNDAY

Dime Sunday—September 18, 1932

Dime Sunday this year is to be held on the third Sunday in September, the 18th. Envelopes will be in the hands of superintendents of Sunday Schools in time for distribution on the second Sunday, September 11th. Each teacher should be given enough envelopes to enable her to give one to each member enrolled.

Envelopes

The envelopes should be distributed at the close of the class period. At that time the teacher has excellent opportunity to impress vividly upon the memories of the pupils to bring their contributions to Sunday School next Sunday. The teacher may suggest that the envelopes be taken home and put in some conspicuous place before the children and their parents, to serve as a reminder of the Dime Sunday. This simple expedient will do much to bring in a prompt and substantial response on the following Sunday.

How to Get 100%

The Sunday Schools which have been most successful in collecting the Fund

are those which have made careful plans and have carried out their plans with dispatch. Every plan should include, (1) adequate, advance, public announcement of the fact that the collection is to be made and when it is to be made; (2) making it easy and convenient for members of the Sunday School to make a contribution; (3) giving proper credit upon the rolls to everyone who contributes; (4) giving everyone ample opportunity to contribute; (5) sending to the Stake Board promptly and safely report and remittance of all sums collected as soon as the funds come to hand.

If you will so plan your campaign that every member will be reached sufficiently in advance of September 18, 1932, that he will be prepared on or before that date to contribute and if you will follow up by having some responsible person visit him and receive his contribution on September 18, you will be able to make up a complete report and remittance for your school very soon after and can close up the collection completely in the month of September.

If the officers and teachers of each school will arouse in the pupils a feeling of loyalty for their Sunday School and a desire to have it among the first in the stake to send in 100% contribution to the Fund, the children will eagerly join in the movement. A good natured spirit of competition with other schools, constant reminders of the day, persistent and regular follow-up and other appropriate means of keeping the day and the contribution before the pupils will yield good results and will be the means of hastening the collection of the Fund and the closing up of the business in record time.

Who is Treasurer and How to Remit

The member of the superintendency who is responsible for records, is ex-officio the Treasurer of the Sunday School. He is responsible for the collection of the Fund and for its safe, proper and prompt remittance to the Stake Superintendency. Immediately at the close of the Sunday School session on the 18th of September he should gather the envelopes from the teachers, making sure that each child is given proper credit on the rolls for his contribution. He should keep record of the amount collected, and forward all of it promptly and safely to the Stake Superintendency, requesting proper receipt. The Dime Fund is a trust fund of a very sacred character, and it must be collected, remitted to the proper officers and by them disbursed with the utmost integrity and

care. On this account those who are responsible for its collection and remittance in the first instance will have just claim upon a feeling of satisfaction, if they will conscientiously endeavor to collect the full Fund promptly and to remit it safely to the proper stake and general officers.

All the Fund collected on a given day should be forwarded to the Stake Superintendent, immediately following the Sunday School session at which it is collected. It will be found far more satisfactory to send in the Fund this way, than to wait until it is all collected. Even though only small amounts are sent in each time, the general result will be far more beneficial and helpful in the long run.

Follow-Up

On each Sunday after the Dime Sunday the member of the superintendency who is responsible for the collection should follow up carefully and gather in the late contributions, remitting them promptly to the proper stake officers.

Much can be done by teachers in following up the Fund collections, if they will check up on Dime Sunday to see how many children have brought their dimes, taking occasion to remind the others to bring their contributions next Sunday. If this reminder is repeated at the close of the class period and the Sunday School session, it will be the means of securing the desired response.

Avoid Offense

Great care must be taken to avoid offending children who cannot contribute to the Fund. They should not be personally pressed for a contribution. It is far more important that they come freely and gladly to Sunday School, than that they contribute to the Fund. Such children can be made very happy, if their teachers will plan a little surprise for them. The teacher can quietly learn which pupils cannot contribute to the Fund and then as quietly and secretly propose to other pupils, whose parents can afford to contribute an extra dime or two to the Fund, that they bring an extra dime to be given to less fortunate pupils to contribute. "Let not thy right hand know what thy left hand doeth." Secrecy should mark the whole procedure. The pupils who give the extra dime should not know who the less fortunate pupils are. And the less fortunate pupils need not know who their friends are, thus being spared a feeling of personal obligation, which is somewhat demoralizing.

Names of 100% Schools and of their Superintendents to be Published in The Instructor

We desire to publish in *The Instructor* the names of all Sunday Schools and the names of their superintendents which make 100% or better contribution to the 1932 Dime Fund during the month of September, 1932. Last year the number of schools appearing upon this honor roll was remarkably large. We confi-

dently expect even a larger number to be on the 1932 Honor Roll, because the matter is given early and more general publicity. With the earlier announcement children and others can be given more encouragement and help to say so they can contribute.

Let's make the gathering of the Fund this year memorable in every Sunday School for its promptness, fullness and sincerity.

—John F. Bennett, General Treasurer.

OCTOBER 23—1932 RALLY DAY

Why

An unusually successful Sunday School Rally Day was held on October 25, 1925. The condition which prompted this Rally Day was the discovery that for every person in Sunday School there was one out. This condition is present today.

There is, therefore, good reason for holding a 1932 Rally Day. In fact, certain other conditions make a Rally Day this year of special importance. The year 1931 showed a gain of 23,526, in Sunday School Enrollment. Our pride and self-respect as Sunday School workers will not permit us to be passive and allow 1932 to show a gain smaller than 23,526, since there are so many thousands unenrolled from whose ranks we can recruit new members.

How

The 1932 Rally Day can be held as a regular feature of the general "Accounting for Everyone" Campaign with its objectives "Bring Them In and Hold Them by elevating the tone of the Sunday School through reverential attitude and demeanor."

The regular, present committees of Sunday School enlistment workers, including class enlistment committees can be utilized in this particular project. The cooperation of the Ward Correlation Committee can be solicited. In each class special committees (1) to get parents out (2) to get friends out and (3) to get non-attending class members out can be organized to supplement the efforts of the regular enlistment committees.

The assistance of ward teachers can be secured.

In addition to other assignments, every pupil can be asked to pledge himself to bring one person who attends Sunday School irregularly or not at all.

In Monthly Report and Business Meetings and Union Meetings, Sunday School Officers and Teachers can lay their plans for united action.

First: For building up the Sunday School in general and their classes in

particular so that Rally Day will find each Sunday School a well-nigh perfect Sunday School in every particular and conforming to every recommended standard.

Second: For directing every force and effort of enlistment toward securing the largest possible attendance on Rally Day.

See that everyone—new-comer and regular member—is properly greeted as he enters the door. Start now.

There should be no special features in the Sunday School exercises other than a brief appropriate address of welcome to the new-comers. Everything else should be regular, usual, customary, according to the uniform standards and recommendations. But all standards should be uniformly high and excellent. This, by the time Rally Day is held, should be the usual, customary standard of the school, so the new-comers will have reason to expect that they will find the school every Sunday as excellent and as inspiring as they find it today, and the class work as interesting and stimulating.

To achieve this result means to start now to perfect the Sunday School so that before Sunday, October 23, 1932, it will be functioning smoothly and beautifully on a high spiritual plane.

Report Results

The regular October Ward Sunday School Monthly Report will show what results are secured in enrollment and attendance as the product of this project. We shall all look forward to this report with pleasure and eager anticipation.

The Real Test

The real test will come in what will happen to the Sunday School, its enrollment and attendance after Rally Day. The November reports for this reason will be unusually important and interesting.

Will they show that you and your school are strong and have built for permanency and enduring beauty?

Attention, Superintendents!

The attention of Stake and Ward Superintendents is directed to the Teacher-Training Department this issue.

Superintendents should become familiar at the earliest possible date with the new Teacher-Training program for 1932-33. It will be noted that in connection with the Teacher-Training section a new department is established to be called the "Union Meeting Department" and follows the Teacher-Training section. The subject matter of these two departments is intended for the October Union and it will be well for Superintendents to get the plan in mind so that there may be no delay in beginning the work.

WON THE CONTEST



The Church History Department of the Taylor Ward Sunday School of the North Weber Stake, carried on a little contest during the year of 1931 in attendance and order.

A story was told about a Sir Roland, who was a knight of old. Each month a Sir Roland was appointed to take care of the shield which each child was given. They were to see who could keep their shields clean. If they were not in attendance they received a red star, if they were noisy they received a blue star which represented that they had tarnished their shield.

We are proud to report that two children made perfect records and another child missed only one Sunday and this on account of illness. The class' average for each Sunday was 12 out of a possible 13 enrolled.

We are enclosing a picture of the two winners. Their names are Ruth Hunter and Elmer Issacson.

Thanking you, we are,
Ethel Hunter,
Hazel Hadley,
Teachers.

SECRETARIES

A. Hamer Reiser, General Secretary

What Do You Think of the Monthly Report?

Be careful, now, what you say!

The story is told that the Artist Titian was being discussed with much fervor by a group of literary folk. After enduring the discussion as long as he could, one of the group expressed himself rather vigorously in disparagement of Titian and concluded with the remark: "And that's another fact about Titian!"

To which a friend replied, "No, that is not a fact about Titian; that is a fact about you."

What you say about the Monthly Report may not reveal its defects so much as it may reveal your weaknesses.

The whole purpose in approaching this subject this way is not to stifle criticism of the report but rather to ask you to discuss it without allowing your personal prejudices or disinclinations to enter.

The following facts should be before us: We have all had nearly a year's experience with the report; it has proved to be the most useful monthly report the General Board has received from individual Sunday Schools for years; it will likely be continued for another year; it will be more valuable to the General Board, if it gives 100% report every month on every Sunday School in the Church.

In view of this, it is in order to ask:

Has it been used by ward superintendencies?

Do they find it helpful?

Has it been used by stake superintendencies?

Do they find it helpful?

In what respects can it be improved?

When you consider this question keep in mind the fact that reports of this character should be kept as simple as possible and therefore the addition of too many items or their arrangement in an intricate fashion would destroy the effectiveness of the report.

If ward secretaries have any suggestions to offer upon these subjects they are invited to send them to their stake secretaries, who will send them on to the General Secretary.

* * *

Is it possible that the report is satisfactory, but that your performance with regard to the report is unsatisfactory to you? If you are fair and brave enough to admit this to yourself, we salute you. Such fairness and bravery is excellent hope of repentance and works mete for repentance.

Say nothing to anyone about your dissatisfaction, but make it the incentive for such effort on your part as will bring you the satisfaction you desire.

Your doing this will win the appreciation and respect of your Stake Board and the gratitude of the General Board.

A HOME MAKER'S CREED

By Laura Starkey Butts

1. To keep my person and my thoughts clean.
2. To pray, work and progress daily so I may reach the high ideals I have set for myself.
3. To be thrifty, cheerful and lovable.
4. To turn my enemies to friends, overlooking their faults in the realization of my own.
5. To speak the kind word and lend the helping hand, being useful in my home, church and community, living uprightly and honorably, paying my bills, being dependable and punctual, so the world may be better for my having lived in it.
6. To endeavor to improve my mind and body by reading and exercising wisely.
7. To prepare balanced meals.
8. To beautify my home and its surroundings.
9. "To live by the side of the road and be a friend to man," making life easier and happier for others.

TEACHER TRAINING

George R. Hill, Jr., Chairman; James L. Barker and J. Percy Goddard

1932-33 TEACHER-TRAINING PROGRAM

The teacher-training program for 1932-33 is three-fold.

One series of lessons is offered for prospective teachers, who are called to take the intensive course in training under the Sunday School teacher-trainer. This class meets every Sunday morning, during the Sunday School hour: Dr. Adam S. Bennion's booklet "Principles of Teaching" will be the textbook. It will be supplemented by outlines and collateral materials. These will be published each month in the Teacher-Training Department of the **Instructor**. The September issue will contain the outlines for the Sundays of October and November. Subsequent issues will carry the work two months in advance.

The other series of teacher-training lessons will be offered present teachers. These are especially designed for Union Meeting presentation. The course beginning with the October Union Meeting will stress "Practical Problems of Sunday School Teaching." The method of treatment will aim to utilize the training and experience of the present teaching staff by directing it toward the solution of its own problems.

The first subject, "Know Your Pupils," is presented in this issue of "The Instructor." All Sunday School workers are urged to apply themselves to this problem and especially to note the very interesting results.

The subject matter of this series will be published in a new department of "The Instructor"—the **Union Meeting Department**. To this department all present officers and teachers may look for definite suggestions on the Union Meeting teacher-training subjects.

Reviews of books on teacher-training themes will also be presented. This month in the Librarians' Department, Dr. McKoy's "The Art of Jesus As a Teacher is Reviewed."

The Teacher-Training Department for prospective teachers; the Union Meeting Department for present teachers and Book Reviews for everyone constitute part of "The Instructor's" 1932-33 contribution to better teaching.

OUTLINE OF PROJECT

Know Your Pupils

(See Union Meeting Department)

Purpose: To develop **pupil-consciousness** in Sunday School teachers.

I. The Importance of the Principle.

There are two classes of failures among Sunday School Teachers. Teachers in one of these classes after succeeding in establishing themselves in the confidence of their pupils, fail to lead them to mastery of Gospel principles and Latter-day Saints standards of faith, testimony and character; teachers in the other class are loyal to the Gospel and zealous in its exposition but they talk on and on in almost total indifference to the interests, thoughts, needs and feelings of their pupils. Neither type accomplishes much.

The most successful teachers combine these virtues: they deserve, win and hold the confidence of their pupils, and they love the Gospel of Jesus Christ.

II. Use of the Principle.

A. In Preparing Sunday School Lessons:

- Intimate knowledge of class personnel and group characteristics
- a. safeguards teacher against talking over pupils' heads;
- b. provides teacher with key to pupil interests;
- c. suggests points of contact;
- d. suggests pupil activities;
- e. suggests most effective illustrations; and
- f. applications.

B. In Directing Class Room Activities:

- Intimate knowledge of class personnel and group characteristics
- a. gives teacher control of disciplinary factors in the classroom;
- b. gives teacher control of pupil-activity producing factors;
- c. suggests most apt and effective spontaneous questions to use in developing the lesson;
- d. suggests best interest-getting and attention-holding devices to use.

- e. suggests pupil loyalties to appeal to for the purpose of gaining pupil cooperation, and desired action.
 - f. suggests basis for special adjustments to remove conflicts between pupil and others, or between pupil and his environment.
 - g. suggests difficulties to be foreseen and avoided, reconciled or squarely met.
- III. Effect upon Teacher's Personality.
- A. The principle develops in the teacher—**forgetfulness of self**—a characteristic fundamental to success in getting along happily with others.
 - B. It develops the habit of considering the other fellow's point of view—a habit fundamental to success in handling other people and in influencing their thoughts and actions.
 - C. It develops resourcefulness in solving problems of human relations—an ability fundamental to success in helping others and ourselves to make necessary adjustments to life's complicated situations.
 - D. In substance, it increases the power and popularity of the teacher's personality.

Motivation of the Student's Preparation

(Continued from Last Month)

The Assignment

The purpose of the assignment is to furnish a motive for the student's work, to make him want to study the lesson. It should raise an interesting or intriguing problem. It may suggest contradictory answers, but it should not offer the solution. The student should be left with a feeling of curiosity and suspense. It should show the student how to go to work without loss of time.

In making the assignment, the teacher must keep right methods of study and the main problems or points in the lesson in mind, the proper solution of which will develop the objective. The teacher will give a bird's eye view of the main problems of the lesson, an explanation of difficult terms, and any information needful—where text and helpful material may be found—in attacking the lesson.

The assignment should be clear and definite and, giving enough help but not too much, it should constantly challenge the judgment and resources of the student.

Ordinarily a common assignment should be made for all, and at the same time a number of individual assignments for the preparation of special topics to be presented as two minute talks, or the gathering of special illustrative material, etc., given to individual members of the class.

The moment chosen to make the assignment should be the one which suggests most clearly the problem of the coming lesson, and where interest is likely to be at the highest point.

The Pedagogical Arrangement of the Subject Matter

It is now necessary to organize the lesson material with the student in mind.

How can it be motivated? (See Motivation and the Point of Contact). How can it "best be arranged so that it can be grasped, assimilated, and applied by the learner?"

What does the student already know? What is he interested in? Begin here and proceed to the related new and unknown.

Rearrange the points in the logical outline "in the order in which the pupils are likely to come to them from this starting point."

Questions that direct the thought forward may be written opposite the main heads to which they refer.

The teacher will also make clear how he expects the students to get into their minds the material he plans to give them: assigned references, prepared topics, text books to be consulted, reasoning from one conclusion to another, directed study.

The Art of Questioning

Come to class with a carefully prepared plan. Try to foresee difficulties and be ready to offer help and lead the thought of the class. Keep definitely in mind the goal and the objective that has been fixed. Endeavor to make immediate connection between the students' experience and the teaching plan, in order to lead the students to the desired objective. Prepare in advance a series of major thought questions, few in number. The answers to these questions lead to the objective. Subordinate questions must be left to spontaneous improvisation.

The first question put to the class calls for the answer to the problem—for the objective the teacher desires to teach. If conflicting conclusions are brought out, the teacher guides the group thinking of the class through the facts, to the objective, endeavoring "to keep arguments so evenly balanced as to maintain a high degree of suspense" and permitting the correct view to triumph toward the end of the period.

If the answer to the first question brings out the one right answer, he may advance opposing arguments made by others and then guide the discussion to the right conclusion.

"If no answer of any kind is submitted," he will put to the class in order the list of questions that have been prepared in advance.

In formulating these questions, he should take care that they call for thinking and lead the thought, directly or indirectly forward, step by step, to the solution of the problem, to the objective. They should be interesting and, when possible, novel, striking, and challenging in form, and they should not suggest their own answers.

"In good questioning, one question naturally grows out of another, so that the series develops step by step the truth contained in the lesson, and brings it to the mind of the (student) as a complete whole."

During the discussion, the teacher should require all opinions to be supported by facts. However, he will rarely ask a fact question except when the discussion will actually turn upon the fact that is being overlooked and, even then, a subordinate thought question may bring out the fact or facts necessary for the drawing of the right conclusion. He will ask questions permitting of a "yes" or "no" answer only when a judgment is involved and then will require the reasons in support of this judgment.

Questions should be clear and so definite that they can have but one possible meaning. A question should not in reality include two or more questions, and it should be reasonably brief. Questions, too, should be suited to the age, the understanding, and the experience of the student.

The first question that is asked should be striking, especially challenging, and should be addressed to a student already alive and eager. His enthusiasm will spread to the class. Though it is well to address questions to inattentive students at times, it is also dangerous. Nothing is so deadening as a question put to

someone who cannot answer it, and this danger is multiplied by asking the question of several who, through lack of preparation, of sufficient thought, or of inability, are unprepared to reply. Neither should questions be asked of the class as a whole which the teacher may be reasonably sure in advance they cannot answer.

Do not repeat questions.

Do not repeat answers. When a question is being answered, be interested. This interest must be genuine, and is not revealed by comment, but in the attentive manner of the teacher.

Questioning by the teacher should lead to the asking of questions by the students and these should be addressed to the class.

The teacher must in no degree be dependent upon a text, and his mastery of the subject should be far superior to that made possible by the text alone.

The Recitation

The recitation should be begun without loss of time and conducted with despatch. The purpose of the recitation may be to test:

The preparation of the assignment.

The student's methods of study.

His knowledge of the subject.

His points of failure and their cause.

Teach:

Give the student a chance to express himself.

Give help when needed but not too much.

Supplement the text with new points.

Teach how to study.

Inspire to study.

To study.

The method of the recitation is determined by the objective, the nature of the subject-matter and the maturity of the students. Motivation and interest are essential.

Forms of method:

Question and answer:

In reviews.

In inductive development of lesson when facts are known.

Topical method and lecture method when facts are not and cannot be known to members of the class.

Story method and dramatization method with little children.

Combination of methods.

Class Order

Superintendents, visiting members of the Board and others may help during the opening exercises by observing rigidly the standard of conduct they desire to set up for the school.

The atmosphere of dispatch, work and reverence of the opening exercises will tend to persist during the class period.

Be thoroughly prepared to start the work of the class without delay, proceed with dispatch and vim, and keep students so occupied with the discussion of the lesson that they will not have time for anything else.

Ask frequent questions (they can answer) of students hard to interest, give them individual assignments outside of class and meet with them to help in preparation. Let all feel that order is not an end in itself, but a means to an end: more efficient work and an atmosphere of reverence and devotion, that they are collaborating in the most wonderful work in the world. Develop a feeling of personal, class, and church responsibility. Give them an increasingly larger share in the organization and management of the class. Discipline, to be of permanent value must be reasoned self-discipline.

Be sympathetic and helpful, but not indulgent.

Take care not to ask anything of a student or the class that he or they

should not do or that, supported by the public opinion of the class, you could not easily and properly enforce.

If necessary to consider questions of discipline, approach them from the student's point of view: it is but natural that we should like to talk, but this is not the proper time. Conversation and the work of the class are incompatible: talking is the easy thing, proper attention and work, the more difficult thing without which nothing worth while can be achieved.

Rarely discuss order with the class as a whole, but speak individually outside of class to the student or students in error; assume that in moment of forgetfulness (not wilful), the student is injuring the work of the class (not offending you). Assume that the majority of the class desire to further the work and are ready to do anything that will make for efficiency.

Never scold.

Do nothing to advertise or draw attention to disorder.

Make a good thoughtful assignment of the following lesson.



MOTHERS' DAY AT SALINA SUNDAY SCHOOL, NORTH SEVIER STAKE

UNION MEETING

PRACTICAL PROBLEMS IN SUNDAY SCHOOL TEACHING

Know Your Pupils

The importance of knowing one's pupils very well is attested by every experience in the thoughtful teacher's career. Rather than attempt to tell Sunday School teachers much about this principle, the Teacher-Training Committee of the General Board asks all present teachers of Sunday School Classes to join in a practical project the purpose of which is to lead each teacher to discover for himself out of his own experience how important the principle is and what practical value his discoveries have when used to improve his Sunday School Class and his skill as a teacher.

This project is an example of another way to get ideas. The way generally used is by reading what someone else has to say. This project aims to introduce certain ideas to you by having you undertake some original research.

You may begin at once. By devoting August, September and part of October to this investigation, the exercise becomes simple, easy, interesting and profitable.

The basis of the project is certain facts. These may be obtained by securing answers to the following questions:

I. The size of your Sunday School Class.

- a. What is its actual membership?
- b. What is its potential membership?
- c. Is it increasing or decreasing in actual membership? (General Trend.)
- d. Why?

II. The personnel of your class.

Make up an individual record (preferably on individual cards) and preserve the following facts about each pupil.

- a. Who are the members of your class? Names—Ages—Sex.
- b. What are their home conditions? Parents: If either is dead, which? Number of children in family? Boys Girls Is the home cooperative—interested—indifferent?
- c. Training. School grade attained? Special training (musical, dramatic, dancing, etc.)
- d. Ability. What can the pupil do well?
- e. Health.

f. Special interests.

g. What is the pupil's record of church activity and attendance? Member of what church organizations?

Degree of activity therein?

h. What are the pupil's general behavior characteristics?

Is he a good mixer?, cooperative?, retiring or shy?, attentive?, active?, imaginative?, happy?, pleasant?, truthful?, respectful?, responsive?

III. What are the Group characteristics of the class?

a. What is the general disposition of the class?

Is it tractable?, respectful?, cooperative?

b. Who are the natural leaders? Why?

c. Is attendance steady or erratic? Why?

d. What problems of discipline arise? What are the facts of each case?

e. What has the class accomplished? Special programs presented or sponsored.

Courses of study completed or mastered. (Written reviews may be necessary to discover this.)

f. Has the class a personality of its own?

Describe that personality, if any.

IV. Reactions of the members of the class (x)

Have members of your class give you written, but **unsigned**, answers to the following questions. (Add any others you think will prove helpful).

Do you like to go to Sunday School? (Give reason for your answer)

(x) Consider whether it would be better (rather than to use part of a class period to get answers to these questions) to arrange a party or social for the class with the teacher acting as host or hostess. After games or other amusements arrange a brief period—the host's or hostess' period—of edification through beautiful music (instrument, vocal. The group may sing a few appropriate songs) or through poetry or stories with noble theme—well-read, told or recited. Then, ask each one to help you get answers to these questions. Thereafter, serve refreshments.

What do you like best about Sunday School?

How can our Sunday School be made better?

How can our class be made better? What kind of stories do you like best?

What kind of person do you think would make the best teacher for this class?

What principles of Mormonism do you want to know more about?

Are you happier?

What would make you happier?

What do you want to be?

etc. (but don't make it too long.)

Teachers: Begin at once to gather the facts suggested by the above questions. Make up carefully and preserve for long and frequent use, the individual card record of each member of your class. You will find it very useful in many ways. For instance, after pupils have given you the written, but unsigned answers to questions suggested under the topic number IV, "Reactions of members of the class," try and determine for yourself who was the author of each set of answers. When you are reasonably sure you are right, seek a private, confidential, friendly interview with each pupil for the purpose of coming to know each one more intimately. Do this, even though you may think you know each one very well. As you build very intimate friendships with each pupil, take great care to be worthy of each friendship and do everything you can to stimulate and encourage every pupil to be worthy in his turn.

Take to the October, 1932, Union Meeting all the facts you can gather from this research, preparatory to discussing with your associates, teaching classes in other wards, and with the stake supervisor the question: How to use these facts (1) to the betterment of my class and (2) to the improvement of my skill as a teacher. When discussing individual cases or pupils, preserve the worthiness of your friendship by being *scientific*, which means by being impersonal, impartial, fair, objective. Don't let bias or prejudice for or against anyone sway your judgment. Don't be gossipy. If, for the sake of clearness, you must talk about individual pupils, use fictitious names—call the boy whose real name is Elmer Jones—"Calvin," the girl, whose real name is Joyce Miller—"Helen," if there are no Calvins or Helens in your class. In other words, use such names as will conceal the identity of your young friends from the curious. This is especially important when the discussion is negative or adverse to the personality in question.

Stake Board Supervisors: One general

purpose actuates the Teacher-Training Committee of the General Board in proposing to Sunday School teachers this bit of research and experimentation. An outline of that purpose is published on page 446.

The most important phase of the whole matter is: **What shall be done to make these facts work for the betterment of my class and of my skill as a teacher?**

An important part of any plan made in furtherance of this study is what that plan produces. Suggest to teachers—that they be especially alert for results and that, besides working diligently for results, that they take notes and keep memoranda of the results. These will prove helpful frequently.

Stake Superintendents for Stake Board Meeting: One Stake Board meeting each month or an adequate part of the monthly stake board meeting, if only one a month is held, should be devoted to a discussion of the teacher-training theme for present teachers as presented in this department of **The Instructor**. Since the theme treated above is intended for consideration in the October Union Meeting, the Stake Board meeting held before and in preparation of the October Union Meeting should be devoted to the consideration of this theme. The purpose of such Stake Board discussion is to develop a clear, unified understanding of the subject and how it will be treated, first, in the general Union Meeting assembly by the Stake Teacher-Trainer, and next, in each department, under the direction of the stake board supervisors.

While the General Board may have general suggestions to offer, it is always understood that Stake Board workers in Union Meeting will make specific, practical adaptations. This calls for resourcefulness, scholarship, initiative and originality, all of which stake board workers are presumed to possess in an adequate degree.

Please give your Stake Board and Teacher-Trainer ample opportunity in Stake Board and Union Meeting to discuss these themes and to prepare for proper development.

Superintendents of Sunday Schools should discuss these themes with their teachers in Monthly Report and Business Meeting for the purpose of gaining the assurance that every teacher will get the full benefit of them and will participate in the preparation suggested for Union Meeting.

Practical Problems will be stressed in the 1932-33 series of teacher-training lessons for present teachers. These will be presented in this department of **The Instructor** each month.

LIBRARIES



T. Albert Hooper, Chairman; A. Hamer Reiser, and Charles J. Ross

"THE ART OF JESUS AS A TEACHER"

By Dr. Charles Francis McKoy

As presented in most books on pedagogy and psychology many principles and methods of teaching appear so abstract as to be difficult to understand by readers without technical training, but Dr. McKoy brings to the reader, in very clear and concrete form, illustrations of the employment of these principles by the master teacher of all time. By this presentation of models of skilful teaching the author makes easily understandable much material which ordinarily appears obscure or mysterious.

Besides being a very stimulating discussion of teaching principles and methods this work inspires the reader with a new appreciation of the consummate skill and masterly art exhibited in the teachings of Jesus. We read in the foreword "The way Jesus taught is a goal for all Christian teachers. * * * Modern pedagogy has used some new names for some old ways of teaching, but the pedagogy of Jesus, so far from being surpassed, has not yet been attained."

In a chapter on "Jesus' Use of the Principles of Modern Pedagogy and Psychology" Dr. McKoy discusses and illustrates the following:

1. Winning and Holding Attention.
2. Seeking and Maintaining Interest.
3. Establishing a Point of Contact.
4. Adaptation of Message to Needs of the Hour, and to the Capacity of Pupils.
5. Promoting Active Participation.
6. Developing Power of Self-Initiative.
7. Using Power of Suggestion to Release Right Tendencies.
8. Expression Following Impression.
9. Development of Right Attitudes.

A chapter is devoted to the constant use made by Jesus of parables and allegories by which to illustrate and clarify his teachings.

On the Master's power of motivation we quote:

"In seeking to create and develop attention through interest, Jesus sounds a note that modern educators are declaring to be fundamental in the learning process. One who is not interested will give only grudging and listless attention, and will not do effectively the tasks that are set before him. Jesus developed such interest in the minds and hearts of his

disciples that they gladly forsook all and followed. They were willing to go to Jerusalem in the face of threatening dangers; they were even more ready to lay down their lives for the sake of the Master."

Repeatedly the author illustrates Jesus' skill in acquiring outward expression by his followers of the impressions received from him. He secured willing and loyal participation by his converts. "Jesus never did for his disciples what they could do for themselves."

The use of questions and problems as a means of challenging interest and stimulating thought is illustrated and discussed. "Those who are familiar with the teaching methods in vogue today in our best universities know full well that educators are employing more and more the method of Socrates and of Jesus." Teachers who allow waste of time in unprofitable speculation may well take to heart the following:

"It will be noted that all the questions of Jesus were related to definite concrete situations in human life." "There is not a single instance in the Gospels where Jesus asked a purely speculative question. He was always thinking of life and its meanings."

Dr. McKoy does not overlook Jesus' prayerful preparation for his teaching as illustrated by the quoting of Luke 6:11-12 and Matt. 14:23. Also this author makes clear the force of the teacher's example as illustrated in the Christ.

The volume concludes with this impressive paragraph:

"Jesus, by reason of the manner in which he presented his message to the world, gave added dignity and glory to the work of teaching. He took teaching out of the rank of mere professionalism and raised it to the highest pinnacle of art. Not only was the substance of his teaching of priceless value, but it was presented to the world with such skill and intelligence that Jesus may rightly be acclaimed not only as the Master Teacher, but also the Master Artist. All who sit inquiringly at the feet of Jesus pondering the secret of him who spake as never man spake, will rise to their feet and go forth to their tasks with a new ardor and a fresh appreciation of the magnitude of their service to the world, confessing at the same time their indebtedness to him who, in an ever-increasing measure, is being acclaimed as the world's Master

Teacher, and should be acclaimed also as a Master Artist in his teaching."—Published by the Judson Press, 1930; sold by Deseret Book Co.,—\$1.50 postpaid.

Circulating Library Privileges Available to Stake Boards

Members of Stake Boards are given access to many valuable volumes of the General Board's Library under a plan for establishing a circulating library, approved by the General Board.

The following books are available at present:

Essentials in Church History (Smyth).
Jesus the Christ (Talmage).
Moral Teachings of the New Testament (Bennion).

What Jesus Taught (Widtsoe).
The Social Message of Jesus (Montgomery).

Vitality of Mormonism (Talmage).
Our Church and People (Evans).
The Bible Through the Centuries (Willett).

Dramatized Stories from the Old Testament (Githens).

St. Paul, A Herald of Christianity.

How to Teach the New Testament (Ray).

How to Teach the Old Testament (Ray).

The Bible in the Making (Smyth).
How We Got Our Bible (Smyth).
Wm. Clayton's Journal.

Mormon Settlement in Arizona (McClintock).

Introduction to the Study of the Book of Mormon (Sjodahl).

Messages and Characters of the Book of Mormon (Evans).

Children of the Promise (Evans).
Columbus Came Late (Mason).
Pilgrims of the Santa Fe (Laut).
Hell and Hallelujah (Parker).

Strategy in Handling People (Morgan & Webb).

Influencing Human Behavior (Overstreet).

Ten still picture films on Church History subjects and twenty-four films on Old and New Testament subjects are also available.

Orders for books or films from the circulating library must be accompanied by a fee of 15c to cover postage plus 10c a week to cover handling and mailing costs. The order will be filled only when it has the approval of the Stake Superintendent. The purpose of this provision is to give a guarantee of the return of the book or film within the time limit. A period of two weeks net is allowed borrowers for the use of each book.

The General Board Library Committee hopes the demand for these books will become so great that Stake and Ward Libraries will have to be established to assist in the distribution.

Looking to the development of such libraries, it is recommended that Ward Sunday School Librarians take an inventory of present Sunday School Libraries with the view of discovering what books are now available for circulation from the Wards. Stake Sunday School Librarians are requested to do likewise for their organization.

Some wards have built up excellent, modern libraries by soliciting the gift or loan of good books and magazines from private libraries. Books so given or lent should bear a rubber stamp or printed statement, giving name of donor or leader and the name of the library.

Librarians are advised to be on the alert for old volumes, some of which may have fair exchange value. Such books are: Journal of Discourses, Millennial Star (early issues), One Hundred Years of Mormonism (Evans), Key to Theology; and The House of the Lord (Talmage). Librarians having such books, which they desire to trade for new books of other titles and recent publication, may write to the Library Committee of the Deseret Sunday School Union Board for information about such exchanges.

Stake Board workers by building up unique facilities will establish their organizations in a position of unusual importance and service ability to ward organizations and can make the Union Meeting contacts with ward workers especially rich and indispensable.

Forms for taking the library inventory may be obtained by Stake Superintendents who will write to the General Board.

TO GOSPEL DOCTRINE AND MISSIONARY TRAINING TEACHERS

Teachers' outlines for October and November, in the above departments, will be printed in the September issue.

CHORISTERS AND ORGANISTS



Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

THE SONG PRACTICE

"Do not they bring it to pass by knowing that they know nothing at all?"

No doubt some choristers will exclaim with the writer of Ecclesiastes as they read the heading of this discussion, "There is no new thing under the sun. * * * Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us." And we answer frankly, so far as principle is concerned, No! But new people come into our work, and new generations of children come into the Sunday School, for whom the fundamentals of our policy and procedure, as well as the results to be hoped for in individual lives are new. For this reason every item in our program must be kept alive and virile. What would you think of a company of players to lose interest in the play that they must keep playing because they had given it once? It must be created anew for every audience. Suppose the orchestra in our theaters felt that after the first performance of the program they could lie down on the job because THEY had done it once? The life of the show business is in presenting each show as though it were the first performance, as far as interest and enthusiasm are concerned. Every spectator must be made to feel the thrill of a first performance, even though the show may be in the second year of continuous performance. We believe that this is also true of Sunday School.

The teacher of a class has a great advantage over the chorister and organist, in that his subject matter is always new in a large degree. But the song practice goes on (or should go on!) week after week in much the same way. From reports received in the office of the General Secretary we are disappointed to observe that this important item in our program is being neglected in almost every ward in the Church. There is fifteen minutes allowed for the song practice in all sessions where it has a place at all, but the Church average is little more than five minutes devoted to it. What is the reason? We will leave this question to be answered by the individual superintendent and chorister. As far as the General Board is concerned suffice it to say that the song practice is still an important part of our program,

and it is expected that it will be observed as it has been recommended.

The song practice in Sunday School is one of the great aids in the development of and a strong safeguard against retrogression in congregational singing among the Latter-day Saints. It must be admitted by anyone who has kept in touch with the program of Sunday School music in the Church that nothing is or has been contained in the General Board's music program which is intended solely to benefit the Sunday School. As is the case in the projection of everything relative to the Sunday School program, our music features have always been advocated and developed with an eye single to the permanent spiritual growth of the individual and the perfection of worship in the whole Church as far as it lies within the power of music to provide such growth and aid in such an ideal of perfection.

From the viewpoint of the General Board there exists a two-fold purpose in the song practice, which is additional to the atmosphere of fellowship engendered by a group of persons uniting in what we have come to understand better since the war under the term "community singing" (for want of a better name). During the song practice songs containing truth and inspiration are TAUGHT, not merely sung. This practice of intensive drilling on songs for a period of fifteen minutes each week, which has been followed now for so many years, has had a powerful effect upon the conduct of our people. By using this time for TEACHING, not alone the singing of songs, but their content as well, much has been accomplished in storing the subconsciousness of our people with didactic truth and stimulus to conduct, both so essential to intelligent living. If you will remember that throughout the year more members of the Church attended Sunday School than any other service, and couple this fact with another, namely, that this larger group give themselves over to a drill and practice in specific and definite songs, fifteen minutes every Sunday (with few exceptions) you will begin to have a vision of the far-reaching effects of the song practice. It requires no prophet to affirm that the result would soon be felt all through the Church if the practice were discontinued.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR OCTOBER, 1932

Course C—Ages 18, 19 and 20

Concert Recitation for Month

(Daniel 2:44.)

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

First Sunday, October 2, 1932

Uniform Lesson

Subject: "Gambling — Something for Nothing." See leaflet; also outline in Superintendents' Department, this issue.)

Second Sunday, October 9, 1932

Lesson 29. Daniel.

Text: Sunday School Lessons, No. 29.

References: The Book of Daniel; The Encyclopaedia Britannica; Moulton's, "Modern Reader's Bible," "Notes on the Book of Daniel," pages 1416-17-18.

Objective: To show by reference to the life of Daniel an explanation for the sacrifice of martyrs to prove that truth will ultimately prevail; and that eternal rewards are greater than life itself. (These are all Hebrew and Christian ideals.)

Suggestive Lesson Arrangement:

- I. Historical background necessary to appreciate the Book of Daniel.
- II. The Place of the Book of Daniel Among the other Books of the Prophets.
- III. The Story of the Book.
 - a. The captive Hebrews.
 - b. Nebuchadnezzar's dream and Daniel's Interpretation.
 - c. Daniel becomes a great man.
 - d. The Hebrew youths refuse to worship the image of the king.
 - e. Nebuchadnezzar's Proclamation.
 - f. The fiery furnace.
 - g. The king's second dream.
 - h. Belshazzar's feast.
 - i. The plot against Daniel.
 - j. The Lion's Den.

Lesson Enrichment: "The Book of Daniel was written to help and encourage people in time of trial and persecution. The purpose of the stories was to influence the people to stand fast by their

religion, to show them that God would surely save them if they did, and to make plain that God is more powerful than the mightiest kings of the earth.

"The six stories of Daniel and the captive Hebrew boys are told with such vividness and power that they have become universal favorites. The historical details and names in the book may not always be clear, but this does not alter the value of the stories, which lies in them. Plea for courage and faith in God. Right will finally triumph and wrong be overthrown. The man who believes this will 'stand in his own lot to the end of his days.' That is the heroism of faith which this book presents. 'Daniel' is a trumpet-call to courage in the moral battle of life. It sounds a note to which the higher spirits of humanity have always responded."

"The latter part of the book contains symbolism which it is difficult now to understand, but which appeals strongly to the people for whom it is written. It also gives once again in the Old Testament a clearly expressed hope for a future life. The writer has urged his readers to stand firm for the faith, but this in many cases, means death. No reward can come to such in this life, but they will receive a reward in the life to come. 'The problem of God's justice, which is argued in 'Job,' has in 'Daniel' its final Hebrew answer in the hope of a future life.'" (Book of Life, Volume 4, page 423.)

"The Book of Daniel deals largely with prophecy concerning the nations of the earth, the Priesthood, and the Kingdom of God, from the days of his writing down to the present day, and in fact, until the Millennial reign. Some of the things he has written are very clear and we have been given the Key by which they may be perfectly understood, but regarding many things pertaining to the last days the matter is not made clear and Daniel was instructed to 'shut up the words and seal the book, even to the time of the end,' and while 'many shall run to and fro, and knowledge shall be increased,' yet the sealed part of Daniel's vision shall remain hidden until the Lord shall declare it. The same is true of the vision of John which covers the same events as the vision of Daniel. It is well, then, for us not to speculate in relation to these matters, but to abide the time of the Lord

when he will make them clear." (Sunday School Lessons, Gospel Doctrine Department, October 21, 1928.)

"When the ordinary reader thinks of the Old Testament prophets, he thinks inevitably of the four great figures of Isaiah, Jeremiah, Ezekiel, and Daniel. At the back of his mind there is perhaps a recollection of having seen these four in a stained-glass window or in some great painting. Such a reader is startled to find that the Hebrew Old Testament knows nothing of four great prophets, and that it does not count the Book of Daniel as prophetic writing at all." (A New Commentary on Holy Scripture, page 544.)

"But this brutal attack aroused the opposition of despair. The Jewish people carried on the struggle thus forced upon them with almost superhuman efforts. The mightiest Greek armies fled in dismay before the frenzied courage of these men battling for what was most sacred to them; and they finally succeeded in shaking off the heathen rule, and in once again founding a national Jewish state under the house of Maccabeus.

"In the fiercest moments of this contest, in January, 164, we know the very day almost, the Book of Daniel was written, in which the clear flame of the first holy inspiration still burns. When we picture to ourselves the unspeakable sufferings of the Jewish nation, we can only wonder with reverent admiration at the unknown author of the Book of Daniel, who knew how to keep himself clean from all the baser human national passions, and only to give enthusiastic expression to the final victory of the cause of God. There is the difference of day and night between the Book of Daniel and that of Esther, written but a generation later. As in Jonah, so in Daniel, Israelitic prophecy flared upwards, like a bright flame for the last time, to die in a manner worthy of its grand and magnificent past." (Cornill, *The Prophets of Israel*, page 177.)

Third Sunday, October 16, 1932

Lesson 30. Ezra.

Text: Sunday School Lessons, No. 30.

References: The Book of Ezra; The Encyclopaedia Britannica; "The New Commentary on Holy Scripture," pages 281-290.

Objective: The purpose of this lesson is to supply for the student just what the Book of Ezra does for the Old Testament—the historical background for the great postexilic period; and to emphasize an implied characteristic of the ancient as well as modern Israelite that zeal for

the things of God sometimes is more expressive in bearing productive fruit in lands and places far removed from recognized centers, e. g., The ancient Hebrew at home and abroad, the present-day Latter-day Saint at home among the saints and away among strangers.

Suggestive Lesson Arrangement:

I. Review of the captivity.

II. The return from Babylon.

a. Review Haggai.

b. Review Zechariah.

(The two prophets already considered who were parts of this great movement.)

III. The Book of Ezra.

a. Its place in Bible History.

b. Its influence on the future of Judaism.

c. Its purpose.

IV. Ezra the Man—His Life.

Lesson Enrichment: As an aid to historical orientation the following is a list to the Kings of Persia, with their dates and the references in the Old Testament to them. (This list is found on page 282 of "A New Commentary on Holy Scripture." Macmillan Co., 1928, New York.)

Cyrus, 538-529 (B. C.) (Ezra 1:1; 5:13, 6:3).

Cambyes 529-522.

Pseudo-Smerdis, 522.

Darius I, 521-486 (Ezra 4:5; Haggai 1:1; Zechariah 1:1).

Xerxes I, 486-465 (Ezra 4:6)—Ahasueras.

Artaxerxes I, 465-425 (Ezra 4:7-11; Nehemiah 1:1; 2:1; 5:14; 13:6).

Xerxes II, 425.

Darius II, 424-405.

Artaxerxes II, 405-359 (Ezra 7:1).

Artaxerxes III, 359-339.

Arses, 339-336.

Darius III, 336-332 (Nehemiah 12:22).

"The Exile—This important period is perhaps less studied and appreciated than any other period of Jewish history. Yet out of it comes some of the very finest literature of the Old Testament: poems, stories, prophecies. For the second time in its history, Israel passed under the yoke of bondage. We are almost as familiar with the scenes of the first captivity as we are with the countries of modern Europe; for Egypt still lives. Recent discoveries bring the Ancient days even of the great empire very close to us. There are still cities and towns on the Nile, mighty pyramids, temples, and colossal sculptures going back to the time when Israel was in bondage, when Hebrew slaves helped to build those memorials of the past.

"The case of Assyria and Babylon, those great city empires, is far different.

These great civilizations, the greatest perhaps, in point of outward magnificence of all times, have completely vanished from the earth. Not a wall, not a temple is standing. There is hardly any portion of the earth poorer, more forlorn, than the region which was the cradle of civilization, the site of the richest, most powerful city of the earth. Many records, however, we have, from the "Books" of the time, written upon clay tablets which were burned into bricks, far more enduring than the papyrus of Egypt. Moreover, the great traveler of ancient times, Herodotus, visited Babylon, not indeed at the height of its glory, but while it was still intact, only one hundred years after the captivity of the Hebrews." *The Book of Life—Volume 4, page 449.*)

"Five hundred and thirty-six years before Christ a wonderful new era began for the Hebrew race. They had been under the power of the Empire of Babylon. The best part of the people had been taken to Babylonia, where they had longed in vain for their lost land. Ezekiel and Isaiah 40-66. (Note what was said at the beginning of the lessons on Isaiah about the two Isaiahs—this writer accepts the thesis that Isaiah was written by two different people at different times.—See *Book of Mormon*, also Elder James E. Talmage's address at the April, 1929, General 99th Annual Conference Proceedings, page 45.) And some psalms show us how strong the longing was. At last, in 539, Babylon fell under the conquering armies of Cyrus, king of the newly formed Empire of Persia, beyond the mountains to the east of Babylon. Cyrus was a wise king and a great statesman. He knew that discontented groups weakened an Empire, and very soon he gave to the members of various nations who had been brought to Babylon permission to return home. Among these were the Hebrews. They received this permission with great joy: * * *

"Those who came to Jerusalem at first found there a small and weak community of their own people, who had never been taken to Babylon, surrounded and almost swamped by foreigners. * * * Yet they never gave up their religion or their love for their nation, and, by steadfastness, even when discouraged, they became the founders of the New Jewish nation, which occupied Palestine in the New Testament times. We may well honor them. Heroism consists, not in never being discouraged, but in never giving up, no matter how discouraged we may be." (*Book of Life—Volume 4, page 455.*)

"It is not to be denied, much less concealed, that this Judaism of Ezra and Nehemiah displays few engaging traits. If soon after its establishment we notice

that the Jew is everywhere an object of hatred and distrust, the fact is owing to the distinctive stamp of his religion. When the Jew cut himself off brusquely and contemptuously from all non-Jews, when all men who did not belong to his religious community were for him but heathens, unclean persons with whom he could not eat, or even come in contact, without thereby becoming himself unclean, when he appeared before them with the pretension of alone being the good man, the beloved of God, whilst all others had only anger and destruction to expect at God's hand, and when he thirsted for this as the final object of his most wishes and his dearest hopes, it is not to be wondered that he did not reap love, but that the heathens retorted with direct hatred and detestation. Here, too, we will recall to mind the picture Deutero-Isaiah drew of Israel, where, as the servant of God, it is despised and condemned for the welfare of the earth. That the development of Judaism to this special direction was a necessity of the history of religion." (Cornill, *"The Prophets of Israel,"* pages 161-2.)

Fourth Sunday, October 23, 1932

Lesson 31. Nehemiah.

Text: Sunday School Lessons, No. 31. References: *The Book of Nehemiah*; *The Encyclopaedia Britannica*; "The New Commentary on Holy Scripture," pages 281-290.

Objective: Ezra and Nehemiah are considered by some scholars as being a composite book. That is, the Books should be considered as one instead of two. The purpose of Nehemiah is the same as Ezra. The purpose of this lesson, therefore, must be the same as the Lesson on Ezra—a historical confirmation of events already noted in the lessons on Haggai and Zechariah.

To stress a prophet's paramount duty—to overcome evil and rebuke injustice. A prophet not only reveals God's will but he also serves mankind.

Suggestive Lesson Arrangement:

- I. Review of Lesson 30.
- II. The place of Nehemiah in the Old Testament.
- III. Ezra and Nehemiah considered as primary factors in the establishment of Judaism.
- IV. Judaism is important in the world's history for two main reasons: 1st. It preserved the foundations already laid and it developed the traditions and religions which are now called Jewish. 2nd. It kept Palestine Israelitish in outlook, thus preserving the traditions, the land, and the proper

beliefs for the coming of Jesus and the establishment of Christianity.

Lesson Enrichment: "Ezra-Nehemiah One Composite Work. There can be little doubt that the books we now know as Ezra and Nehemiah were originally one book, as they actually appear in the Greek version known as I Esdras. Further, it would seem that they were originally a third part of Chronicles, though in the Hebrew Canon they precede I Chronicles, perhaps because they were admitted to the Canon before I and II Chronicles. "The importance of Ezra-Nehemiah cannot be over-estimated. (a) It forms the only Hebrew narrative account we possess of the history of the Jews from 537 to about 333 B. C.—the period during which the real foundation of 'Judaism,' with its rigid exclusiveness and its intense devotion to the 'Law of Moses,' were laid. It is true that the prophets of the period (Haggai and Zechariah 520 B. C. and Malachi, perhaps 400 B. C.) throw much light on the history of the period, and the Aramaic Papyri recently discovered at Elephantine in Egypt also help to fill the gaps; but we have no other attempt at a consecutive history of any part of the period except the work of Ezra-Nehemiah." (The New Commentary on Holy Scripture, pages 281-2.)

"The captivity very greatly changed the lives and customs of the Jews. Their language was changed and they were always tributary to some other nation until the time of the final dispersion, 70 A. D. They became merchantmen and traders and developed the characteristics for which they have become noted in the financial world." (Sunday School Lessons—Gospel Doctrine Department—August 12, 1928.)

"Nehemiah was cupbearer to Artaxerxes. He heard from his relative, who had returned from Jerusalem, how desolate was the condition of the city. For four months he grieved, until the King noticed his sadness and made a kindly inquiry about it. Nehemiah poured out his heart in appeal to be permitted to return and rebuild the city of his fathers. Not only was the request freely granted but the King furnished an escort and building material.

"The story of the rebuilding is simply but dramatically told; the night survey of the walls, the resolute overcoming of difficulties, indifferences within and opposition without. They came up from the neighboring villages and stood about and made fun of Nehemiah.

"A great wall you're building!" they said. 'A fox could knock it over.' But still the walls on their massive foundations rose higher and higher. Hostility became more active and violent. Nehe-

miah ordered his laborers to work, sword in one hand, tools in the other. 'So we built the wall.' At last it was done and Jerusalem was again a city, a place of importance as no town could be without an enclosing defense. The walls were built and the future of the nation insured, because of the patient courage, the steadfast, indomitable will of one patient, simple-hearted, heroic man." (Book of Life—Volume 4, page 479.)

"For the heaviest struggle of Judaism still awaited it; the struggles against Hellenism. One hundred and twenty-five years after Ezra, Alexander the Great destroyed the Persian empire and made the Greeks the sovereign people of the Eastern world. Through this a profound transformation was begun, which spread with startling rapidity and irresistible might, and led finally to the denationalizing of the East. That which the Assyrians had undertaken by brute force, the Hellenic surmounted by the superior power of mind and culture. Greece destroyed the nationalities of the East by amalgamating them with itself and conquering them inwardly. Only one Eastern nation withstood the process of dissolution, yea, more absorbed into itself the good of Hellenism, and thus enriched and strengthened its own existence; and that was the Jewish. If it were able to do this, it was because Ezra and Nehemiah had rendered it hard as steel and strong as iron. In this impenetrable armor it was insured against all attacks, and thus saved religion against Hellenism. And therefore it behooves us to bless the prickly rind, to which alone we owe it, that the noble core remained preserved." (Cornill, "The Prophets of Israel," pages 162-163.)

Fifth Sunday, October 30, 1932

Lesson 32. Prophetesses.

Text: Sunday School Lessons. No. 32. References: Exodus 15; Judges 4 and 5; II Kings 22:15-20; II Chronicles 34: 22-28; Nehemiah 6:14; Luke 2:36; The Book of Ruth; the Book of Esther.

Objective: To show that the gifts of God are extended to the worthy; that while in accordance with Priesthood Government in the church there is no recognized office or calling of Prophetess, that in the history of God's dealings with his people the term has had a place and worthy women have received gifts of prophecy.

Suggestive Lesson Arrangement:

- I. The word "Prophetess."
 - a. Its meaning.
 - b. Its use in the Bible.
- II. The Prophetesses.
 - a. Miriam.
 - b. Deborah.

- c. Hulda.
- d. Noadiah.
- e. Anna.

III. The Old Testament Heroines, Ruth and Esther.

Lesson Enrichment: The purpose of this lesson is merely to extend the student's knowledge in a general way, about the Old Testament. The word "Prophetess" is used seven times in the Bible. It will be interesting to note its meanings. Ruth and Esther are in no sense Prophetesses, but their names and their lives justify their consideration just as we might have, with propriety, listed Job among the Prophets. Besides the references given above, there are two others, one, Isaiah 8:3, where the word is used to signify the wife of a Prophet, and Revelation 2:20, where reference is made to a wicked woman, Jezebel, who called herself a Prophetess. Attention should be called to the fact that this lesson is not on the women of the Bible. Such noble characters as Hannah, Elizabeth, the Virgin Mary and the Four Daughters of Philip, who, we are told, "did prophesy," were merely all blessed with insight into the future. It should also be pointed out that the word "Prophetess" has no place at all in the Priesthood scheme. The word is used in the Bible; therefore we pay attention to it in this year's lessons on the Prophets.

"The Book of Ruth is a brief idyll of the life in Palestine during the period of the judges. * * * The chief aim of the book seems to have been to furnish a genealogy of David, since the books of Samuel, though otherwise very full in their information regarding David, omit his genealogy. * * * Special stress is laid on the fact that Ruth was a Moabitess; the national hero of the Hebrews was partly descended from a people that were often their foes. The book has a didactic object in the way in which the action of the story turns upon the recognition of the duty on the part of a near relative to marry the widow of a man, when he has died without leaving a son. A broader policy as regards foreign marriages would appear to be advocated, but to say that this book is a polemic against the legislation of Ezra and Nehemiah means reading too much into its simple story, and demands a date too late to harmonize with the general Hebrew style. * * * (The date of Ruth is unknown.)

"In the Hebrew Bible, Ruth is placed in the Kethubim, the last and latest division of the Canon. * * * The LXX, Vulgate, and other versions place the book between Judges and Samuel; this is its correct position as far as contents are concerned. ("A New Commentary on Holy Scripture"—McMillan, 1928.)

"These events are recorded in the book denominated from Esther, a principal subject thereof, who was the author, whether Ezra, Mordecai, or some other is absolutely uncertain. No Jew even doubted its divine authority, notwithstanding the name of God is not mentioned therein; nor perhaps even a Christian. For though the Canons of Melito and Athanasius mention it not, it is probable they include it under Ezra." (Brown, A Dictionary of the Bible, page 202.)

"The Book purports to record the events which led up to the institution of the Feast of Purim in the days of Xerxes and the Persian emperor, 486-465 B. C. * * * (The Feast is observed about the First of March by the Jews and is preceded by a Fast.) * * * It was to be understood as a yearly commemoration of a great deliverance of Jews in Persia, from an intended general massacre by their enemies, through the instrumentality of two courageous patriots, Mordecai and Esther."

"The divinest element in the book is perhaps to be found in the profound sense of the indestructibility of Israel, and the duty of an Israelite to maintain the cause of his people at whatever risk. It is this probably that caused its final inclusion in the Old Testament Canon—C. D." (Footnote found in "A New Commentary to Holy Scripture.")

"The Judges in Israel were men whom the Lord called, usually, to deliver the people from bondage after they had served for their wickedness and were repentant. These judges, once recognized, remained in authority while they lived and all the people came to them for judgment. One notable judge was a woman, Deborah, a prophetess who was chosen, it would seem, because of her remarkable faith in the Lord and exceptional personal character, which brought her to this honor, over her brethren in Israel, at a time when women were not looked upon with much favor in public affairs." (Sunday School Lessons, Gospel Doctrines Department, June 17, 1928.)

"If I perish, I perish," these were the words that made Esther immortal. And they should ever stand in our lives as a confirmation of the great truth uttered by Jesus, that they who would find their lives must first lose them. No life, however successful it may be in other respects, can ever be complete or live in the affections of mankind, that has not in some way sacrificed itself for the good of others. "If I perish, I perish," is the voice of consecration to the service of humanity. Only by making these words our own can we fulfil our destiny, and justify our presence among mankind." (Ezra C. Dalby—"Land and Leaders of Israel," page 492.)

BOOK OF MORMON

General Board Committee: *Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings*

LESSONS FOR OCTOBER

Ages 15, 16 and 17

Concert Recitation for Month

(III Nephi 29:6)

Yea, we unto him that shall deny the revelations of the Lord and shall say the Lord no longer worketh by revelation, or by prophecy, or by gifts, or by tongues, or by healings, or by the power of the Holy Ghost!

First Sunday, October 2, 1932

Uniform Lesson Subject: "Gambling—Something for Nothing." (See lesson leaflet for October 2nd, and Superintendents' Department for teachers' helps.)

Second Sunday, October 9, 1932

Lesson 30. Devotion to the Lord's Work.

Texts: III Nephi, Chapter 28; Sunday School Lessons, No. 30.

Objective: To teach that lasting joy comes from service in the kingdom of God.

To teachers: Try to get your class to picture the impressive scene spoken of in today's lesson. The nine apostles wished to be assured of a place with the Lord in His kingdom. Picture the silent three who had another entirely different wish; viz., to serve. Then study with the class the nature of the promise which the Lord gave to these three Nephite Apostles. The question will naturally arise whether they have ever been known to labor among the Latter-day Saints. You probably have access to testimonies given on that subject. The point of the lesson is that just as the Lord promised the three apostles immunity from sorrow and pain, just so does He promise us that if we will serve Him we shall be able to rise above many of the worries and troubles of this world. If our hearts are in His work, we shall think less of the things that seem to be the chief concern of the world. Strange as it may seem, the more our own people are denied things of this world, the more readily they turn to the Lord. In these days of distress, more people are paying tithing, more of us are attending Church services and to our other duties. Why? We turn to the Lord because we discover that He alone can give us real help, security, peace, of mind and joy.

Third Sunday, October 16, 1932

Lesson 31. Fruits of Unbelief.

Texts: III Nephi 29:4-9; 1:4, 5; Mormon 1:13, 14; 9:2-26; Sunday School Lessons, No. 31.

Objective: To teach that the Gospel plan is unchangeable.

To teachers: The members of your class are exposed to influences that tend to produce disbelief in Church standards, requirements and practices. Mormon points out clearly in today's lesson the continuing characteristics of the true church. As the class reads and discusses his statements, remind them of the charge sometimes made that only "fogeys" believed in the old order of things; that we must scrap our old forms and practices; we must be "modern". In a word, we are told that we must get away from the simple beliefs of the Pioneers. Mormon gives a very impressive statement on the necessity of adhering to these fundamentals. It might be well to ask the class what there is in this Church that was revealed to the Prophet Joseph Smith and accepted by the early Saints that we can now discard. You will find that they will have great difficulty in naming a single doctrine or requirement. Opportunity will be had to show that the Lord's plan is eternal, and is not intended to suit passing moods of the people. The class should be made to feel that it is their duty and opportunity to accept and follow the Gospel requirements in every detail.

Let them read Mormon's statements about the bitter disappointments that will come to us in the hereafter if we have failed or refused to yield obedience to this unchangeable gospel, which has been brought down to us in our generation.

Find out from your class what they can do in the way of service, so that they, too, may experience that promised reward and satisfaction.

People who serve the Lord undergo a change. Their expressions are different, their outlook upon life is different; they are really different people. We have abundant proofs of the changes that have come over people after they accept the Gospel. So while the Nephite Apostles underwent a marked physical change, may it not be pointed out that the Spirit

of the Lord working upon us in His service, works a transformation upon us. Discuss that subject with your class.

Fourth Sunday, October 23, 1932

Lesson 32. Need for Continuing Revelation.

Texts: II Nephi, Chapter 29; Sunday School Lessons, No. 32.

Objective: To teach that the church of God is a living fountain of truth.

To teachers: The statements made by the Lord to Nephi are identically those heard by our missionaries who offer the Book of Mormon as a sacred work. Get it clear in the minds of your class that the Lord has special messages which He gives to the different peoples living in different ages. Although His Gospel is the same throughout all generations, He has specific instructions to the people to whom He is speaking, given for their particular guidance. It should be easy to have your class come to the conclusion that no book or set of books of the past could continue to guide us. This does not mean that we disregard the Bible. Just the contrary, we value it for the purpose for which it was intended to serve, and which it has served so completely. Show, too, the value to us of having both the Bible and the Book of Mormon, written at different times, and by different peoples who had no contact and were independent of each other—both testifying to the divinity of the mission of the Lord Jesus Christ.

Call attention, too, to the Doctrine and Covenants, its origin, its contents, and the big purpose which it serves.

We may properly conclude, too, that the Lord may cause more things to be written for our guidance. Recite the 9th Article of Faith on this subject.

Fifth Sunday, October 30, 1932

Lesson 33. Man's Free Agency.

Texts: II Nephi 1, 3; Chapter 2; Chap-

ter 10:23; Sunday School Lessons, No. 33.

Objective: To teach that man must accept the responsibility for his own acts.

To teachers: Lehi's arguments are worthy of careful reading and analysis. He explodes the theories and doctrines about our being tied down to dogmatic commands, and that we should declare our "independence" from all creeds. It is becoming popular to acclaim oneself as being liberal, progressive and broad minded.

Lehi points out impressively that we have the right of choice, but we must also accept complete responsibility for the results of our acts.

Latter-day Saint boys and girls have been given the complete Gospel. What do they propose to do with it? They have inspired men to lead them. What are they going to do with that leadership? Comparison can be made between school work and Church activity. For instance, a university student may or may not study; this is a matter for the individual to decide. But graduation is determined by the university officials. No student can lay claims to graduation unless he has done the required work.

Thus it is with salvation. We may choose whether we shall pay tithing, say our prayers, lead moral lives, etc., etc., but we do not have the right or power to decide what our salvation shall be. That depends upon what we have actually done.

Let the class sense this fact: That no one can be liberal or unconcerned with what the Lord has required, unless one is equally unconcerned about his future happiness and salvation. Let the class analyze Lehi's statement: Man is that he may have joy. Show how man is the product of obedience. Couple that with the statement: "Sin never was happiness." The object of the lesson today is to inspire your class with real zeal to obey all the commandments of the Lord.

ON THE HIKING TRAIL

Minnie I. Hodapp.

Amid the purple sage I found
A lowly flower near the ground.
'Twas winsome, sweet and wee—
Its starry petals silken, fair
Pink poem of the desert air
A blooming all for me!

I stooped and touched its smiling
face
So full of gentle, shining grace
With tear of glistening dew—
And lo, I left it smiling there
Pink poem of the desert air
A blooming all for you!

NEW TESTAMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR OCTOBER

Course A—Ages 12, 13 and 14

Suggestions for Two-and-one-half Minute Talks

Based on the lesson, "Jesus' Love for Little Children."—No. 29.

The one assigned this topic should read carefully the Lesson Leaflet.

To inherit the Kingdom of God one must have the faith and confidence of a child.

The disciples did not want the children to molest Jesus.

Jesus told the disciples not to interfere with them.

He said of the children, "For of such is the Kingdom of God."

He meant that those who will belong and do belong to the Kingdom of God have faith; they are not full of the teachings of men and they more readily accept the teachings of God.

God recognized this when he chose young men to do His great works on the earth.

Joseph Smith was a boy when He was called. He had faith and listened to the Lord.

God wants us to think and reason and study. He also wants us to be childlike in our faith and in our willingness to be taught.

To please our Heavenly Father we must learn to save, rather than to be saved.

Based on lesson 30—The love of wealth and power.

1. Some love wealth.
 - a. For its power.
 - b. For its effect upon others.
 - c. To gratify their pride.
 - d. To obtain services of others.
2. Jesus taught that it is better to do righteousness.
 - a. Wealth is not to be despised.
 - b. Service is better.
3. Jesus Taught Apostles.
 - a. Those who would be great must serve others.
 - b. Our place in Heaven will be determined by our service here.
4. Our service can be done in many ways.
 - a. Help in home.
 - b. Do our part in Sunday School.
 - (1) As teachers.
 - (2) As pupils.
 - (3) Lesser Priesthood in Sacrament Service.

- (4) Older boys and girls on missions.

Let the one who gives this talk relate any methods of service that can be done by young people of the Church.

Concert Recitation for the Month

(Matt. 19:13-14.)

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

Second Sunday, October 9, 1932

Lesson 29. Jesus' Love for Little Children.

Texts: Mark 10:13-16; Sunday School Lessons, No. 29; Weed's "Life of Christ for the Young," chapter 52; III Nephi 17:21-25.

Objective: To teach that mothers and children are loved of God, and that the faith and trustfulness as of a child are necessary for those who would enter the Kingdom of God.

Supplementary Materials: Matthew 19:13-15; Luke 18:15-17; Moroni 8:4-23; Rae, "How to Teach the New Testament," pages 147-150; Farrar's "Life of Christ," Chapter 46; Papini's "Life of Christ," pages 216-218; Talmage's "Jesus the Christ," pages 475-6; Doc. and Cov. 20:70; Talmage's "Articles of Faith," page 126.

Suggestive Outline:

- I. Jesus questioned by Pharisees.
 - He teaches them the sanctity of the family.
- II. Mothers bring children to be blessed.
 - Rebuked by apostles.
- III. Jesus rebukes apostles.
 - Directs that children be brought to Him.
- IV. Jesus blesses children.
 - Teaches "of such is the kingdom of God."
- V. Jesus blesses Nephite children.
 - Dr. Talmage in his notes to Chapter 27 in "Jesus the Christ," says: "When Christ, a resurrected Being, appeared among the Nephites on the western continent, He took the children, one by one, and blessed them; and the assembled multitude saw the little ones encircled as with fire, while angels ministered unto them. (3 Nephi 17:11-25.) Through

modern revelation the Lord has directed that all children born in the Church be brought for blessing to those who are authorized to administer this ordinance of the Holy Priesthood. The commandment is as follows: 'Every member of the Church of Christ, having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in His name.' (Doc. and Cov. 20:70.) Accordingly, it is now the custom in the Church to bring the little ones to the Fast-day service in the several wards, at which they are received one by one into the arms of the Elders, and blessed, and names given them at the same time. The father of the child, if he be an elder, is expected to participate in the ordinance.

The blessing of children is in no sense analogous to, far less is it a substitution for, the ordinance of baptism, which is to be administered only to those who have come to years of understanding, and who are capable of repentance. Christ blessed little children, and rebuked those who would forbid the little ones coming unto Him, (Matthew 19:13; Mark 10:13; Luke 18:15):

"From the action of Christ's blessing infants, to infer they are to be baptized proves nothing so much as that there is a want of better argument; for the conclusion would with more probability be derived thus: Christ blessed infants, and so dismissed them, but baptized them not; therefore infants are not to be baptized."

Third Sunday, October 16, 1932

Lesson 30. The Love of Wealth and Power.

Texts: Mark 10:17-31; Sunday School Lesson, No 30; Weed's "Life of Christ for the Young," chapter 53; Matthew 20:20-28.

Objective: Love of earthly possessions detracts from interest and devotion to spiritual. Such love stands in the way of attainment of honor and exaltation both in this life and the life hereafter.

Supplementary Materials: Matthew 19:16; 20:16; Luke 18:18-30; Mark 10:35-45; Rae's "How to Teach the New Testament," pages 150-154; Talmage's "Jesus the Christ," pages 476-478; 503-504; Gore's "New Commentary" under the treatment of Matthew 19 and 20; Dummelow, same as in Gore; Farrar's "Life of Christ," chapter 46; Papini's "Life of Christ," pages 193-203; Kent's "Life and Teachings of Jesus," pages 246-248.

Suggestive Outline:

- I. Jesus Journeys Toward Jerusalem.
 - a. Met and questioned by rich young ruler.

- b. Enjoins him to sell all.

II. Jesus Discourses on Rich Entering the Kingdom.

Love of Heaven must crowd out love of earthly honor.

III. James and John Ask for Positions of Honor.

- a. Other apostles indignant.

- b. Jesus teaches proper attitude of those who would be great.

Teachers will find many examples in every day modern life which illustrate this lesson. We are envious of those who have wealth and power and perhaps we are richer than they with the things that really count. Have the students enumerate some activities in which they have unselfishly participated that have brought them real joy.

Lesson Enrichment: Dr. Gore in "The New Commentary on the Holy Scriptures" comments as follows: "If thou wouldst be perfect: these words correspond to 'One thing thou lackest' or 'lackest yet' in Mark and Luke. 'Perfect' therefore is here the opposite of 'lacking.' The demand which follows was not altogether exceptional; it was on the last journey, one absolutely necessary to be made of all whom the Lord called to be His immediate followers. Correspondence with God's purpose, and so eternal life, for all whom the Lord called, now depended upon the taking up of the Cross. Comments which lay stress only upon the need of complete sacrifice of property in this case, because love of money was the thing which kept the man from complete devotion, miss the mark. The primary question is always not 'What will best develop my character?' but 'What does the work of God require?' If we take care to do God's will, our characters will take care of themselves. A religion of self-culture means a Pharisaical religion."

Dr. Talmage in his notes on chapter 27 of "Jesus the Christ" says, "It has been asserted that the term 'needle's eye' was applied to a small door or wicket set in or alongside the great gates in the walls of cities; and the assumption has been raised that Jesus had such a wicket in mind when He spoke of the seeming impossibility of a camel passing through a needle's eye. It would be possible though very difficult for a camel to squeeze its way through the little gate, and it could in no wise do so except when relieved of its load and stripped of all its harness. If this conception be correct, we may find additional similitude between the fact that the camel must first be unloaded and stripped, however costly its burden or rich its accoutrement, and the necessity of the rich young ruler, and so of any man, divesting himself of the burden and

trappings of wealth, if he would enter by the narrow way that leadeth into the kingdom. The Lord's exposition of His saying is all-sufficient for the purposes of the lesson: "With men this is impossible, but with God all things are possible." (Matthew 19:26.)

Fourth Sunday, October 23, 1932

Lesson 31. The Feast at Bethany.

Texts: John 11:55-57; 12:1-11; Weed, "A Life of Christ for the Young," Chapter 56; Sunday School Lessons, No. 31.

Objective: To teach that when compared with the great sacrifice made by Jesus for us, no sacrifice we can make can be too great.

Supplementary Materials: Matt. 26:6-13; Mark 14:3-9; Farrar, "Life of Christ," Chapter 48; Talmage, "Jesus the Christ," pp. 510-512; 522, 523; Gore, "A New Commentary," under Mark 14; Kent, "Life and Teachings of Jesus," pp. 272-273; Bible Dictionary under "Burial," "Spike-nard" and "Anointing."

Suggestive Outline:

- I. Pilgrims gather at Jerusalem for Passover.
- II. Jesus and Apostles Journey Toward Jerusalem.
 - a. Stop at Bethany.
 - b. Entertained at supper.
- III. Mary Anoints Jesus' Feet.
 - a. Judas remonstrates.
 - b. Other Apostles murmur.
 - c. Jesus rebukes Apostles.
 - d. Commends Mary.
- IV. Jesus Again Calls Attention to His Approaching Death.

Lesson Enrichment: Teachers can make this lesson much more vital and interesting if they will make use of the supplementary materials referred to. A reference to the various customs prevailing among the Jews will make this lesson more understandable and interesting to pupils.

In the International Bible Dictionary we find, "The costliness of Mary's offering (300 Pence—\$48.00) may best be seen from the fact that a penny (denarius, 15-17 cents) was in those days the day-wages of a laborer" (Matt. 20:2). In our day this would equal at least \$300 or \$400.

Kent, in the "Life and Teachings of Jesus," says: "The word Messiah itself means 'the anointed.' Jesus' words to her show deepest appreciation and tenderness, but they recall what he said to Peter when that disciple first hailed Him as Messiah. He assured her and the assembled guests that the anointing was not that he might sit upon a throne, but for his burial. Thus at every point, even in the ranks of his most devoted disciples, Jesus was assailed by the same temptation that confronted him when he left John beside the banks of the Jordan. With

the same firmness and calm faith, he turned from the dream of material glory to the ideal of the Messiah, who should do the will of God by humble, tireless service, even though the path of service led to the cross."

Gore says in his commentary: "She hath anointed my body aforehand for the burying. To the Jews the due performance of the rites of burial was placed very high in the scale of religious duties."

The following from Farrar's "Life of Christ," is helpful: "But Jesus would not permit the contagion of this worldly indignation—which had already infected some of the simple disciples—to spread any farther; nor would He allow Mary, already the center of an unfavorable observation which pained and troubled her, to suffer any more from the consequences of her noble act. 'Why trouble ye the woman?' He said. 'Let her alone; she wrought a good work upon me; for ye have the poor always with you, but me ye have not always; for in casting this ointment on my body, she did it for burying.'"

Fifth Sunday, October 30, 1932

Lesson 32. Jesus' Final Visit to Jerusalem, and the Last Supper.

Texts: Sunday School Lessons, No. 32; Luke 19:29-44; 20:1-8; 21:1-6; 22:1-6; Weed, "A Life of Christ for the Young," Chaps. 57, 58 and 59.

Objective: He who gives freely his all to the Lord, be it even so little, is more acceptable to the Father than he who gives part of a great wealth even though it be much.

Supplementary Materials: Matt. 21:1-46; 22:1-46; 23:1-38; 24, 25, and 26:1-17; Kent, "Life and Teachings of Jesus," pp. 255 to 270; Farrar, "Life of Christ," Chs. 49-54; Papini, "Life of Christ," pp. 241-280; Rae, "How to Teach the New Testament," pp. 159-170; Gore, "A New Commentary," Comments of Chapters 11-14 of Mark; Talmage, "Jesus the Christ," pp. 513-590; Browne, "The Graphic Bible," p. 134.

Suggestive Outline:

- I. Jesus leaves Bethany.
 - a. Accompanied by Apostles.
 - b. Followed by many believers.
- II. Sends Two Apostles for Colt.
 - a. Mounts and Rides.
 - b. Fulfills Prophecy.
- III. Jesus Proclaimed by Multitude.
- IV. Jesus Entered the Temple.
 - a. Teaches.
 1. Declares many truths.
 2. Denounces false teachers.
 3. Warns Apostles.
 - b. Cleanses Temple.
 - c. Heals sick.

V. Teaches Lesson on Widow's Mite.
VI. Pharisees conspire to kill Him.

Lesson Enrichment: There are so many phases of vital interest in this lesson that it were to be wished that we might have several Sundays to devote to it. An objective is suggested which centers in the lesson of the "Widow's Mite." Teachers may desire to stress some other lesson, and use another objective. The need and interest of the class must determine largely the particular thing to be emphasized.

The following comment from Gore's "New Commentary" may help: "The widow's mite. St. Mark has given much emphasis to our Lord's warnings against riches: here he illustrates the converse side, His benediction of the poor. Money is so useful for religious and charitable purposes that there is always the temptation to think more of the large offerings of the rich than of smaller offerings which may yet represent a much greater effort and more real self-denial."

Rae in "How to Teach the New Testament," among many helpful suggestions, offers the following: "The teacher must get the route of the procession clearly in his own mind and set it before the eyes of the children. If he has not a map of Jerusalem he can draw the route on the blackboard. It is very clear. Jesus had come to Bethany, which is about two miles from Jerusalem. From Bethany two roads run to Jerusalem. One goes over the Mount of Olives, the other winds round the southern shoulder of the mount, and then turns northward until it comes opposite the Shepherd's Gate of the city.

"Bethphage had not been identified. It was possibly the village in which the colt was found, and it lay between Bethany and Jerusalem. It must be understood that the crowd accompanying Jesus from Bethany included many Galilean pilgrims to the Passover feast, and that they were met by a crowd out of the city who had heard of the presence of Jesus at Bethany."

Papini says of the selection of the colt by Jesus: "Jesus asked expressly for an ass not yet broken, never before ridden, something like a wild ass, because on that day, the animal chosen by Him was not a symbol of the humility of his rider but was a symbol of the Jewish people, who were to be liberated and overcome by Christ; the animal, unruly and restive, stiff-necked, whom no prophet and no monarch had mastered and who today was tied to a post as Israel was tied with the Roman rope; vain and foolhardy as in the book of Job; fitting companion for an evil king; slave to foreigners, but at the same time rebellious to the end of

time, the Hebrew people had finally found its master. For one day only: it revolted against Him, its legitimate master in that same week; but its revolt succeeded only for a short time. The quarrelsome capitol was pulled down and the god-killing crowd dispersed like the husks of the eternal Winnower over all the face of the earth."

Teachers should all endeavor to use some of the supplemental books referred to.

The Last Supper

Texts: Mark 14:12-26; Weed, "A Life of Christ for the Young," Chapter 60; Sunday School Lessons, No. 36.

Objective: One should go to the house of the Lord often and help his remembrance of the Savior by partaking of the Sacrament of the Lord's Supper, and renew his determination to serve God.

Supplementary Material: Matt. 26:17-30; Luke 22:7-30; John 13:1-30; Third Nephi 18; 26:13; Moroni, Chapters 4 and 5; Doc. and Cov., 20:68; 76-79; 27:2; 59:9-12; Talmage, "Jesus the Christ," pp. 591-614, and notes 1, 2, 3 and 4 to chap. 33; Papini, "Life of Christ," pp. 288-302; Battenhouse, "The Bible Unlocked," pp. 367-370; Farrar, "Life of Christ," chapter 55; Rae, "How to Teach the New Testament," chapter 35; Kent, "Life and Teachings of Jesus," pp. 274-277; Dummelow, Comments on Matt. 26:17-30; Gore, same as in Dummelow; Tarbell's Teachers' Guide for 1919, pp. 262-270.

Suggestive Outline:

- I. Jews Celebrate Passover Feast.
- II. Apostles Ask Jesus Where They Shall Eat Their Feast.
 - a. Jesus tells two apostles how to find place.
 - b. They prepare the feast.
- III. Jesus and Apostles Eat Together.
 - a. Jesus teaches concerning His death.
- IV. Jesus breaks and blesses bread and blesses wine.
 - a. Admonishes apostles to partake often in remembrance of Him.
 - b. Says it is a new covenant.

Lesson Helps: The alert teacher will not lack for material for this lesson. Any one of the references above given will give many fine illustrations and facts that will enrich the lesson.

The beautiful picture of the "Lord's Supper" which is printed as the frontispiece of the **Juvenile Instructor**, August 1929, should be used to illustrate this lesson; by all means show it to your class.

Call the attention of the class to the institution of the "Sacrament of the Lord's Supper" among the Nephites, and also among the Latter-day Saints.

CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

CONCERT RECITATION

(Ninth and Tenth Articles of Faith)

9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisaical glory.

LESSONS FOR OCTOBER

Agès 10 and 11

First Sunday, October 2, 1932

Lesson 35. How the Missionaries Aided the Church.

Text: Leaflet No. 35.

Supplementary References: "Essentials in Church History," Smith, pp. 200-204; "Life of Heber C. Kimball," pp. 115-150; "One Hundred Years of Mormonism," Evans, pp. 242-252; "Heart of Mormonism," Evans, pp. 136-140, 227-230; see any Church History of "Missionaries," or any Biography of the missionaries named in the lesson. Look in the index of a Church History for "Orson Hyde" and you will find the story of his dedicating Palestine.

Objective: To teach that our missionaries by blessing the world through their labors bring great strength to the Church.

Organization of Material:

- I. The need of new strength in the Church.
 - a. Due to persecution.
 - b. Due to apostasy.
 - c. A crisis was at hand.
 - d. The method used to meet the need.
- II. Why send Missionaries.
 - a. To carry the Gospel message.
 - b. To gather God's chosen people.
 - c. To give warning to the nations.
 - d. To strengthen the Church.
 - e. To strengthen testimonies of thousands of missionaries and their families.
- III. The first great Missionaries.
 - a. Who they were.
 - b. Their trials and devotion.
 - c. Many faith promoting incidents.
 - d. Rich fields discovered.
 - e. Greatly blessed of God.

IV. Recent faith promoting missionary experiences.

Relate your own, or get a missionary to talk to your class for fifteen minutes.

Lesson Enrichment: Topic four above should supply plenty of material for enrichment for this lesson. Choose your man or woman, letting them know that it is "Faith promoting incidents" you wish and not a sermon on some phase of the Gospel. Here is a chance to make missionaries of some of your group, and it should not be overlooked.

Regarding "Opening the doors to the English People," Heber C. Kimball writes, "The moment I understood the will of my heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the Gospel of Christ, outweighed every other consideration.

"At this time many faltered in their faith; even some of the Twelve were in rebellion against the Prophet of God. Lyman E. Johnson (an apostle) said he did not want me to go on a mission, but if I was determined to go, he would help me all he could; he took his cloak from off his back and put it on mine; which was the first cloak I ever had.

"After being called upon this mission, I daily went into the east room in the attic story of the (Kirtland) Temple and poured out my soul unto the Lord, asking his protection and power to fulfill honorably the mission appointed me by His servants." See Life of Heber C. Kimball, pp. 115-124. The story of the mission continues up to page 150. All of it is most remarkable. Inquire at your Seminary or among your neighbors for this wonderful book.

Application: Here indeed is your chance for making missionaries of every member of your class. If you are in possession of God's missionary spirit and have ability at portraying it, who can measure the effects of this lesson. Give your work in such a manner, that when you are through and call for the show of hands as to how many would like to go on a mission, you will have every hand high in the air. This pledge will not soon wear off. Remember you can build upon it each Sunday as you proceed with your work.

Second Sunday, October 9, 1932

Lesson 36. The Church Driven from Kirtland.

Text: Leaflet No. 36.

Supplementary References: "Essentials in Church History," Smith, pp. 198-200, 205-215; History of the Church, Vol. 2, pp. 487-488, 496, 497; "One Hundred Years of Mormonism," Evans, pp. 226-234; "Missouri Persecutions," Chapter 30, by Roberts; Life of Heber C. Kimball, pp. 216-223; "Comprehensive History of the Church," Roberts, pp. 396-412.

Objective: To teach that in the very face of traitors and persecutors, Joseph the Prophet and his associates continued firm and steadfast in the new Gospel.

Organization of Material:

- I. The Prophet and his people threatened.
 - a. The Prophet's statements.
 - b. Friends prove untrue.
- II. The Prophet over-burdened.
 - a. Goes to bed, sick.
 - b. What the traitors declared was the cause.
 - c. Many law suits.
 - d. Leaves United States.
 - e. Aids his sick companion.
- III. Eliza R. Snow's statements.
 - a. Scenes enacted in Holy Temple.
 - b. (Note—what would we say today should such a thing happen in one of our temples, giving threats against our President and the faithful leaders? Help the children to see the bitterness of apostates when once they begin fighting the true Church.)
- IV. Men who were pillars of strength.

Brigham, John, Wilford and others.
- V. Plan to kill the Prophet.
 - a. Made by former Church leaders.
 - b. Joseph and Sidney escape on horseback.
- VI. The general movement from Kirtland.
 - a. People leave all to follow leaders.
 - b. Temple also left behind.
 - c. The reception in Missouri.

Lesson Enrichment: Indeed, to us today, a hundred years away from the organization of the Church, it seems most strange that the True Church of Christ should be born and nourished in the very heart of conflict and persecution. Surely "God moves in a mysterious way His wonders to perform." If you take your map, following the saints from New York to Kirtland, from Kirtland to Missouri and up to Nauvoo, thence west to the Rocky Mountains, you will see that within a year of the organization of the Church, it was headed toward the Rockies. Did God know then that this was to be the place of the Saints' mighty

expansion? The place from which the Gospel of the Kingdom should go to all the world? As we look at things today, it seems that all this was in the program. Even the Prophet writes that God would not tell him why the Saints were allowed to suffer as they did. Seemingly there was a divine purpose in it all. Isn't it possible that the Kirtland Temple without a baptismal font had fulfilled its purpose? Little by little God's people were made ready for the greater commandments. When the new temple at Nauvoo was built, it was upon a new commandment, the work for the dead having been revealed.

Let us show the children that within sixteen years from the organization of the Church, the Saints had left Nauvoo and were on their way toward the Rockies. Get a Church History Map and work it over until you are thoroughly acquainted with the great movements of our Church.

Regarding the last days of the Church at Kirtland, we read that soon after Brigham Young fled for his life from the angry apostates, that Joseph and Sidney had to leave in the night time. Joseph writes, "On the evening of the 12th of January (1838), about ten o'clock, we left Kirtland, on horseback, to escape mob violence which was about to burst upon us. We continued our travels during the night." Sixty miles westward they stopped and waited for some of the brethren to bring the two families in wagons. As they continued westward in the dead of winter with their wives and little children, the Prophet writes, "The weather was extremely cold, we were obliged to secrete ourselves in our wagons, sometimes, to elude the grasp of our pursuers, who continued their pursuit of us more than two hundred miles from Kirtland, armed with pistols and guns, seeking our lives. They frequently crossed our track, twice they were in the houses where we stopped, once we tarried all night in the same house with them; and heard their oaths, and imprecations, and threats concerning us, if they could catch us; and late in the evening they came into our room and examined us, but they knew us not." Thus were the eyes of these wicked men blinded; for God would not permit His leaders to fall into the hands of these men. Trying, indeed were those early days wherein the foundation of our Church was laid. How happy we should be that these men proved faithful and true. See History of the Church, Joseph Smith, Vol. 3, pp. 1-3.

Application: Let each one compare his own trials with those of our early day leaders, seeing if we, too, were not tested in every manner possible before receiving God's blessings. First the TEST then the

BLESSING. This, seemingly, is an eternal law. Is your faith ever tested? How do you meet your trials?

Third Sunday, October 16, 1932

Lesson 37. The Second Missouri Persecution.

Text: Leaflet No. 37.

Supplementary References: "Essentials in Church History," Smith, pp. 216-225; "One Hundred Years of Mormonism," Evans, pp. 251-260; Autobiography of Parley P. Pratt, pp. 189-218; Heber C. Kimball, pp. 216-223; "Missouri Persecutions," Roberts, pp. 196-226; See any History of the Church for this period.

Objective: To teach that followers of the Master are often called upon to endure persecution.

Organization of Material:

I. Adam-on-di-Ahman.

- a. Near the garden of Eden.
 - b. Where Adam offered his first sacrifice.
 - c. Where Adam blessed his posterity.
 - d. Where Adam shall return in the last days.
- See Doc. and Cov. Commentary, pp. 871-872; also 598-599; 917-918; If you haven't a commentary see sections 116; 107:53-57.

II. Causes of the Missouri Persecution.

- a. Differences in Political opinion.
- b. Religious differences.
- c. False rumors.
- d. Saints defend their rights.

III. Sorrowful experiences.

- a. Trouble at Gallatin.
- b. 3000 men join state forces.
- c. The extermination orders.
- d. The Delaware Chief.
- e. De Witt destroyed.
- f. Apostle Patten killed.

Lesson Enrichment: 1st. In the life of "John Taylor," Roberts, p. 62, we find: "Taking advantage of the disturbance of the election in Gallatin, some of the old settlers in Millport, in the same county, set fire to their log huts and then fled southward, spreading the report that the Mormons had burned their houses and had driven them from their lands. At this rumor, false though it was, a wave of popular indignation passed through the state, which Governor Boggs took advantage of to issue an extermination order, and to call out the militia of the state to execute it. By this edict the governor virtually converted the mobs that had been plundering the Saints into the State Militia, and gave them full license to continue the war on the Saints, which they did in the most brutal manner."

2nd. "Missouri Persecutions," Roberts, p. 205, says, "The mob took a number of the brethren prisoners, and sent word

to Far West and other settlements that they were torturing them in the most inhuman manner, by this means, doubtless, seeking to provoke the Saints to some act of cruelty upon their enemies that might fall into their power, and thus give the mob an excuse for assaulting and driving the Mormon community from the state. All parts of the state were flooded with falsehoods about Mormon atrocities and cruelties—cruelties which never happened."

3rd. General Parks (non-Mormon) who was disgusted with the mob-rule against the Mormons wrote to Governor Boggs Sept. 25, 1838, saying, "There has been so much prejudice and exaggeration concerning this matter, that I found things entirely different than what I was prepared to expect." (That is, the Mormons were not at all upon the War Path.) With other explanations he continues, "When we (the army) arrived here (at Far West), we found a large body of men from the counties adjoining, armed and in the field for the purpose, as I learned, of assisting the people of this county against the Mormons without being called out by the proper authority."

4th. Since this lesson and the next two or three that follow are dealing with the Last Days in Missouri, pupils should be brought to see what it would mean today for an army to drive twelve to fifteen thousand people from their homes and into another state.

Application: Since in all ages of the world God's True Church has endured intense testing through persecution, one is not surprised to read regarding the sorrowful trials during these the last days. Knowing that out of these trying periods came stalwart men and women by the thousands, let us gain a lesson from them, seeking God during our own individual tests, thereby emerging from our dark days like the sun from behind the fog, brighter than ever.

Fourth Sunday, October 23, 1932

Lesson 38. Sorrowful Days in Missouri.

Text: Leaflet No. 38.

Supplementary References: "Essentials in Church History," Smith pp. 228-235; "Missouri Persecutions," Roberts, pp. 227-238; get any Church History or journal for this date and read regarding these days of trouble in Missouri; see Parley P. Pratt Autobiography, pp. 219-224.

Objective: To help pupils understand what our forefathers endured to preserve our heritage.

Organization of Material:

I. Statements of witnesses.

- a. Militia stole cattle of Saints.
- b. Mobbers did likewise.

- c. Mormons court-martialed if they defended their property.
- d. Fires set.
- e. Women ravished.
- f. Apostates join enemy.
- II. False statements of Officials.
 - a. What General Atchison wrote.
 - b. Governor Boggs' letter to General Clark.
- III. General Atchison's changed attitude.
 - a. Resigns rather than fulfil Governor Boggs' commands.
- IV. The Haun's Mill Massacre.
 - a. 450 soldiers against thirty families.
 - b. The treachery at the Blacksmith shop.
 - c. Children murdered.
 - d. An old man killed.
 - e. The sorrowful burial place.

Lesson Enrichment: Regarding part of the terrible scene at Haun's Mill, Roberts says (*Missouri Persecutions*, p. 235): "Thomas McBride, an old gray haired veteran of the American Revolution, was met by a number of the mob in front of Mr. Haun's house. The old man, trembling with age, rather than from fear, surrendered his gun, saying: 'Spare my life, I am a Revolutionary soldier.' But the inhuman wretch to whom he made this simple, pathetic appeal, sufficient to have moved adamant hearts, shot the veteran down with his own gun, and then a Mr. Rodgers, of Daviess County, fell upon him and hacked him to pieces with an old corn cutter. And there lay the veteran soldier of the Revolution, covered with a score of unsightly wounds, either of which alone had been fatal—his white hairs crimsoned with his gore! Oh, a hard fate to overtake one of that noble band, who gave the best years of his life to his country's service, that liberty might survive oppression!"

"A Miss Rebecca Judd was an eyewitness," says the *Historical Record*, p. 673, "to this terrible butchery. Mr. Rodgers, who kept a ferry on Grand River, repeatedly boasted of this act of savage barbarity afterwards, and on one occasion in Far West he and two other mobbers, met brother Nathan K. Knight, whom they threatened to kill without the least provocation. Mr. Rodgers drew a butcher knife, and said that he had not got his corn cutter with him with which he cut down McBride, 'but by —,' he continued, 'I have got something that will do as well!' It was only by providence that Brother Knight escaped."

On p. 674 the *Record* continues, "Isaac Laney was wounded by five bullets, which passed through different parts of his body, but, strange to say, it never crippled him for life, although he suffered the most excruciating pain afterward. During the first few days after he was wounded he

lay entirely helpless and could neither open his eyes or mouth, nor move a limb. Upon examining his clothing, 23 bullet holes were found through his underwear. According to the statements of the leaders of the mob, they fired seven rounds each, making in all some sixteen hundred shots fired. Having killed all the brethren they could find, the mob next proceeded to pillage the village and rob the dead of their boots, clothing and valuables. A son of Brother Smith who escaped unhurt, saw the notorious mobocrat William Mann drag his father across the shop, in the act of pulling off his boots. 'Oh, you hurt me!' groaned the dying man. But the murderer dragged him back again pulling off the other boot. At that moment Brother Smith expired. Afterward this William Mann showed the boots on his own feet, in Far West, saying, 'Here is a pair of boots I pulled off before the d—d Mormon was done kicking.' See *Historical Record*, pp. 83-88, 118, 671-684. No person can appreciate what it has cost to preserve our religion in the hands of faithful Saints unless he at least reads primary sources and journals of the early leaders of our Church. If you think they are terrible to read, what about experiencing them. Try and get hold of a *Historical Record* for the above pages. When you have read it, you will have a new appreciation of early Church History. Surely you want to know more than your students.

Application: Use the same application as in Lesson 37, enlarging upon it if you wish.

Fifth Sunday, October 30, 1932

Lesson 39. The Prophet Imprisoned.

Text: Leaflet No. 39.

Supplementary References: "Essentials in Church History," Smith, pp. 236-242; "Missouri Persecutions," Roberts, pp. 238-251; *Autobiography of Parley P. Pratt*, pp. 203-212; *Life of Heber C. Kimball*, pp. 228-236; see any other available Church History or journal for this period.

Objective: To help pupils appreciate how great the persecutions were which were endured by the Prophet and his loyal followers.

Organization of Material:

- I. At the Mormon Capitol, Far West, 1838.
 - a. News regarding the shooting at Haun's Mill.
 - b. The Army approaches Far West.
 - c. To whom peace and safety were offered.
 - d. Colonel Hinkle's treachery.
 - e. The four concessions of Hinkle.
 - f. "These are the Prisoners, etc."
 - g. Parley P. Pratt's statement.

- II. Joseph and Hyrum ordered shot.
 a. The order of General Lucas.
 b. The refusal of General Doniphan.
- III. What the mob did.
 a. Tore up floors.
 b. Destroyed property.
 c. Forced land holders to sign over property.
 d. Ravished girls and women.
- IV. Words of Bishop Partridge.
 a. Cold quarters, small fires, no blankets, scanty food, vile guards, "Treated us like dogs."

Lesson Enrichment: Catch the meaning of this verse from one who went through all these trials, yet remained faithful and true. Eliza R. Snow writes:

"Think not when you gather to Zion,
 Your troubles and trials are through;
 That nothing but comfort and pleasure
 Are waiting in Zion for you:
 No, no; 'tis designed as a furnace,
 All substance, all texture to try,
 To burn all the wood, hay and stubble,
 The gold from the dross purify."

Regarding Paul, who suffered terrible persecution at the hands of the unbeliever, the Lord said, "For I will show him what great things he must suffer for my name's sake." (Acts 9:16.)

Speaking regarding the "Constitutional rights" of himself and the afflicted saints, the Prophet declared, "All the power that I desire, or have sought to obtain, has been the enjoyment of the constitutional privilege for which my fathers shed their blood, of living in peace in the society of my wife and children, and enjoying the society of my friends and their religious liberty which is the right of every American citizen, of worshiping according to the dictates of his conscience and the Revelations of God."
 —Hist. Church, Vol. 5, p. 490.

After Joseph and Hyrum and about eighty others had been arrested, General Clark addressed a group of the brethren saying, among other things, "You need not expect any mercy, but extermination, for I am determined the Governor's orders shall be executed.

"As for your leaders, do not think—do not imagine for a moment—do not let it enter your mind, that they will be delivered or that you will see their faces again, for **Fate is fixed—Their die is cast. Their Doom is Sealed.** I am sorry, gentlemen, to see so great a number of apparently intelligent men found in the situation you are; and oh, that I could invoke that **Great Spirit**, the unknown God, to rest upon you and make you sufficiently intelligent to break that chain of superstition and liberate you from those fetters of fanaticism, with which you are bound, that you no longer worship a man. (Meaning Joseph Smith.)

"I would advise you to scatter abroad and never again organize yourselves with bishops, presidents, etc., lest you excite the jealousies of the people and submit yourselves to the same calamities that have now come upon you. My advice is that you become as other citizens, lest by a recurrence of these events, you bring yourselves irretrievable ruin." Thus we now see how hopeless seemed the case of the Saints to this U. S. Officer. Seemingly he could not realize in any way whatever, that he was fighting God's work, due to roll forth and fill the whole earth. The scriptures say, "It needs must be that offenses come, but woe unto him by whom they come."

Application: Strength and development come through the patient and faithful endurance of trials and adversity. Today it is not the easy life that develops strength of character.

Teach Me, O Lord, to Pray

By George A. Fisher

When worldly troubles are lightest,
 And skies are the brightest blue,
 Madly we strive for the pleasures,
 Blindly we follow them through.
 But when the dark clouds gather
 To herald a troublesome day,
 Meekly we turn to the Master—
 "Teach me, oh Lord, to pray!"

I know that my sins are many,
 That I've broken many a rule;
 But, Master, Teacher, forgive me—
 Let me go back to school.
 Let me go back to my classes;
 I promise no more to stray,
 And I'll work so hard for my credits—
 "Teach me, oh Lord, to pray."

So the Teacher grants our pleading,
 And welcomes us back in line,
 And smiles with a Father's pity
 As we ask again for a sign.
 He doesn't resent the doubting
 Which carries our strength away,
 As our first plea fades to an echo—
 "Teach me, oh Lord, to pray!"

He knows that sooner or later
 We'll gather the strength we lack,
 And perhaps be real students
 The next time we come back.
 So he writes in His class roll ledger:
 "Absent, since yesterday,"
 As He answers the plea from another—
 "Teach me, oh Lord, to pray!"

P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giaquie

LESSONS FOR OCTOBER

Ages 7, 8 and 9

First Sunday, October 2, 1932

A Picture Lesson

The lessons last month were all about Joshua. Let us see if the children can link these lessons one with another. Let us see, too, if they can connect the Joshua stories with the travels of The Children of Israel.

Just as Israel was about to enter the Promised Land, something happened to stop them. Moses sent twelve men to look at the land to see how desirable it was, and to see how strong the people were who lived there. Ten men came back with a discouraging report, and two came back with a favorable report. Joshua, the hero of our stories, for last month was one of the two men who came back to Moses with a favorable report.

When Moses found himself growing old what new leader did he help to choose for his people? What memory gem tells us the words Moses said to Joshua. What did Moses plead with his people to do always. Show the picture in the Bible Primer (Old Testament) of Moses and Joshua.

Show also the pictures suggested in last month's Instructor for the lessons "Crossing the Jordan" and "The Fall of Jericho." Let the children explain what these pictures suggest. Ask questions which will help them to tell what the characters in the pictures are doing and why they are doing that certain thing. What great blessing came to the Children of Israel when they were ready to cross the Jordan river? Then when Joshua's soldiers decided to take the city of Jericho, how did God help them do it?

Second Sunday, October 9, 1932

Lesson 31. A Thief Keeps An Army From Victory.

Texts: Joshua, chapter 7. Sunday School Lessons, Fourth Quarter Pamphlet, Lesson No. 31.

Objective: Honesty not thieving wins God's approval.

Memory Gem:

I must not take a single thing
That does not belong to me,
For Jesus said, "to be like Him,"
I must always honest be.

Songs: "Dare to Do Right," Primary Song Book.

Pictures: If no picture of Achan can be obtained, show pictures cut from magazine advertisements, showing boys and girls standing erect as though they could look into anyone's face and say that they were honest.

Organization of Material:

I. Achan Disobeys the Lord's Command.

- a. The command made before Jericho was taken.
Certain goods to be held for the Lord's treasury.
- b. Achan takes gold, garments, and money.
- c. Hides them in the floor of his tent.

II. Israel Loses the Battle of Ai.

- a. Joshua's scouts report falsely.
- b. His army is defeated.
- c. Joshua's utter despair.
- d. The Lord announces Israel's sin.

III. The Offender Punished.

IV. Israel Successful.

- a. The city of Ai is taken.
- b. Thanksgiving offered to God.

Lesson Enrichment—Point of Contact: The following story may be told preceding the development of the lesson. (Teachers will simplify and adapt it so that it will carry over to the best advantage to the group they are teaching. The nine year old group may understand it about as it is written.) A merchant required an additional clerk and advertised for a boy. The first boy that answered was ushered into a vacant room, and told to sit in a particular chair and wait. Looking around, he saw upon the floor, just by the chair, a one dollar bill, folded closely, as though some one had accidentally let it slip from his pocket book. He picked up the bill, satisfied his conscience with the thought that "Finding is having" even though it was found in another person's room, and put it into his pocket. Almost immediately the merchant came in, and after a few ques-

tions dismissed the boy as not satisfactory. The next boy was seated in the same chair. He also saw a one dollar bill lying in the same manner beside him. He picked it up and laid it on the table. The merchant entered, and after some questions, pointed to the bill. He asked where it came from. The boy said he saw it on the floor and put it where it would be safe. The merchant said, "As it did not appear to belong to any one, why did you not keep it?" The boy replied, "Because it did not belong to me." "My boy," said the merchant, "You have chosen the road which will surely bring you success. The boy before you chose the **wrong** one. But how did you learn that this was the **right** path?" The boy answered, "My mother made me promise never, under any circumstances, to take what did not belong to me; and I promised." Later, in life this boy became Secretary of the Treasury, one of the best positions our country can give.

We are very sorry for the boy who did not obtain the position with this merchant, but he himself was at fault. Every business man wishes to hire an honest boy. In our story today we hear about a young man who acted like this boy. He not only lost his position but he caused a whole army to lose a battle.

Then tell the story of Achan.

Illustrations—Application: Let the children tell of instances of honesty from their own experiences. Let them tell how Mary found Helen's glove and gave it to the teacher. Helen was very happy to get it back because her one remaining glove was not much good without its mate. When money is found at school to whom should it be taken.

Third Sunday, October 16, 1932

Lesson 32. Gideon Called by God.

Texts: Judges 2; 6:1-25; Sunday School Lessons, Fourth Quarter Pamphlet, Lesson No. 32.

Objective: Divine strength comes to God's servants who seek to know and to do His will.

Memory Gem: "The Lord, our God, will we serve, and His voice will we obey."

Songs: "Obedience" (Kindergarten and Primary Songs). "Remember God is Watching You" (Thommassen). "We Bow Our Hearts" (Kindergarten and Primary Songs).

Pictures: "The Call of Gideon," Primary Set of Colored Pictures, Set No. 1. Organization of Material:

I. Introduction.

- a. The Israelites prosper for many years.

- b. Joshua becomes strong in the strength of the Lord.
- c. He divides the land among the ten tribes.
- d. The great general Joshua goes home to God.

II. The Israelites in Distress.

- a. They sin against God.
 1. By worshipping idols.
 2. By disobedience to other laws.
- b. Oppressed by the Midianites.
 1. Driven from their homes.
 2. Their supply of food stolen.
- c. They appeal to the God of Heaven.

III. The Lord in Mercy offers Assistance.

- a. Sends a prophet to Israel.
- b. An angel with a message visits Gideon.
- c. Gideon called to save Israel.

Lesson Enrichment—Point of Contact:

Talk with the children about some of the times in their lives when they have had difficult things to do. Once a little girl was asked quite regularly by her mother to go to the meat market for meat. The market was three long blocks away and the trip had to be made shortly after eight in the morning. At that time of day there were many dogs on the streets and very few people. Some of these dogs were large and fierce looking. Others were small and rather tame, but all of them seemed to like to go in crowds of five or six each. Sometimes they smelled the meat the little girl was carrying. They crowded around her and sniffed at her package. If she held it high they jumped upon her. Of course she screamed with fright. After one of these experiences, it took some coaxing on the part of the mother to get the little girl to go. The mother was ill in bed, the older sisters had the morning work to do before going to school and the younger sister was too small to walk very fast. So there was nothing to do but for this one little girl to go. One day her mother said to her, "Pray to God, my child. He will help you to go in peace and return in safety." So the little girl prayed as she walked along. Her prayers helped her to be stronger, and calmer. After that, even though the dogs did come near, she walked steadily on.

God always helps little people when they ask him. He has promised that he will. He promised the children of Israel that He would help them if they listened to his words. After Joshua died they forgot all about the Lord. They did as they pleased and great sorrow came to them. Let us hear the story. (Tell the story for the day.)

The Midianites of whom the story speaks were wanderers who waited until the Hebrew farmers had plowed, sowed,

reaped and even threshed their grain. Then they came and drove the farmers away and took it. They let their cattle wander over the fields and eat the stubble so the poor farmer had nothing left. This was done year after year for seven years. The only food the Hebrews had was what they hid away. Of course, they were in great distress. Moses and Joshua both had told them plainly that sorrow would come to them if they did not listen to and follow the commandments of God. Note carefully how God sent help to them as soon as they remembered to seek Him.

Fourth Sunday, October 23, 1932

Lesson 33. Gideon Becomes A Servant of the Lord.

Texts: Judges 6:25-40; 7:1-2. Sunday School Lessons, Fourth Quarter Pamphlet, Lesson No. 33.

Objective: Divine strength comes to God's servants who seek to know and to do His will.

Memory Gem: Same as last Sunday.

Songs: "I'll Serve the Lord While I am Young." (Deseret Sunday School Songs.)

Pictures: A picture of an altar, a statue-god, a grove of trees, an Israelitish army or one of Joshua himself, are appropriate for this lesson.

Organization of Material:

- I. Gideon Instructed by God.
 - a. To destroy Baal's altar.
 - b. To cut down the grove near it.
 - c. To build an altar unto God.
 - d. To offer burning sacrifice.
- II. He Builds An Altar Unto the Lord.
 - a. Calls ten servants to assist him. No one hears them.
 - b. The people surprised and angry. Demand his life.
 - c. Gideon's father refuses to chastise him. Demands that Baal plead for himself.
- III. He Becomes a Soldier Leader.
 - a. Calls an army to him. Why?
 - b. Asks for more assurance as to his mission.
 - c. Two demonstrations of God's power shown to strengthen him.
 - d. He makes preparation for a battle.

Lesson Enrichment—Point of Contact: Show the children pictures of as many kinds of gods as you can. Talk about the gods the Egyptians had. They worshiped the river Nile and the frogs in it. Some people used to worship the sun. In India today, the people worship cows and hold them as sacred animals. Let the children tell something about the God to whom they pray and why they pray to Him. Then tell the story of how Gideon became a servant of the living God.

Illustrations—Application: Let the children name some people they know, who are called the servants of God. Who is the one man in the Church to whom instruction is given for the Church? Show his picture. Show pictures of his counsellors and of the twelve Apostles if possible. Who is the main servant of God in the ward in which they live? When do boys start to work for God as his servants? (When they become deacons.) Little girls work for God, too. Every child has a special work to do. How may I get ready to do my work for the Church? (Respond to the calls made at home and in Sunday School.)

Fifth Sunday, October 30, 1932

Lesson 34. A Battle With Torches and Trumpets.

Texts: Judges 7. Sunday School Lessons, Fourth Quarter Pamphlet, Lesson No. 34.

Objective: Divine strength comes to God's servants who seek to know and to do His will.

Memory Gem: And Gideon said, "I will not rule over you, neither shall my son rule over you: The Lord shall rule over you."

Songs: "Dearest Children God is Near You." Deseret Sunday School Songs. "God is Good." Songs for the Little Child—Baker and Kohlsaat.

Pictures: "Gideon the Deliverer," Colored Primary Pictures, Set I, "Gideon and His Trumpets," Bible Primer (Old Testament) page 66.

Organization of Material:

- I. The Lord Chooses Gideon's Army.
 - a. All fearful men allowed to return home.
 - b. Men eager for action taken. The Lord's test of their activity.
 - c. Three hundred out of thirty-two thousand chosen.
- II. Gideon's Plan of Attack.
 - a. He visits the enemy camp at night. Receives encouragement.
 - b. Forms his army into horse shoe arrangement.
 - c. Gives them trumpets, torches and clay jars. Jars covered the torches until the right moment.
 - d. Commands that they do as he does. At signal, blow trumpets, crash pitchers, show lights, and shout.
- III. The Defeat of the Enemy.
 - a. They become frightened at the noise and the lights.
 - b. Rush to the center of the camp.
 - c. Fight each other in the darkness.
 - d. Flee for their lives.
 - e. Peace in Israel once more. Gideon a judge rather than a king.

Lesson Enrichment—Point of Contact: Talk with the children about requests that are sometimes made of them. Mother often insists that they stay in the house when they cannot understand the reason for it. Once in a while she will not allow them to go to the neighbors to play. Father always tells them not to play in the street when it makes such a good ball ground. Let the children discuss why parents say and do such things. Let them discuss also the results of doing the things parents ask them not to do. See how many of the children's little problems along this line you and they are able to solve. Then tell the story of the strange battle the Lord helped Gideon's army to fight. Stress the fact that all would have been killed had they not followed Gideon's commands. Instead a tiny army won over an army so large that it was like grasshoppers for

multitude. Another point to stress is the fact that the army God called for Gideon was less than one hundredth as large as the army Gideon called at first.

Gideon like all great men was humble. When his people urged him to be their king, he refused to take the honor of winning the battle. He gave that honor to the Lord and urged his followers to let God rule over them.

After the lesson has been developed it may be well to call the children's attention to the humility of the servants of God whom they know. A little child who wishes to become a leader, is one who is always willing to follow well. As the children march out let a child choose the leader from the group. Ask all the other children to observe carefully to see if this child knows how to select a leader.



Palmyra Cannot Meet Snowflake's Challenge, But is a Good Second.

Six and a half sets of twins belonging to the Sunday School of Palmyra Ward, (Spanish Fork) Palmyra Stake, Utah. Ward membership only 231.

Reading from left to right:

Back row: Fern and Fay Huntington, Lillian Money, Lois Roach and Larue Roach Vashar.

Middle row: Roween and Ruth Johnson, Arlene and Darlene Johnson, Bill and Ben Roach.

Bottom row: Edith and Ethel Huntington.

All attend Sunday School regularly. The two sets of Huntington twins are daughters of Bishop and Mrs. Ed. R.

Huntington. Fern and Fay are librarians. Mrs. Lillian Money is the wife of the Bishop's second counselor. Her twin brother is not on the picture because he is a member of another ward. Lois Roach is secretary and Larue Roach Vashar, previous to her marriage, was a primary class teacher. They are daughters of Mr. and Mrs. Joseph Roach. Roween and Ruth Johnson are daughters of Mr. and Mrs. Will C. Johnson and are enrolled in the kindergarten class. Arlene and Darlene Johnson are daughters of Mr. and Mrs. Parley Johnson. Their father is First Assistant to the Supt. Bill and Ben Roach are brothers of Lois and Larue; and are members of the New Testament class.

KINDERGARTEN



General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox Felt

LESSONS FOR OCTOBER

Ages 4, 5 and 6

Concert Recitation for October, 1932

"When I run about all day,
When I kneel at night to pray,
God sees.
Need I ever know a fear?
Night and day my Father's near;
God sees."

First Sunday, October 2, 1932

The Children's Period.

If teachers have been clipping interesting pictures out of magazines and putting them away in a box for future use, they can make this period an outstanding one.

If possible, show a picture of Jesus teaching the people. Tell the children about His going up on the mountain side and what He did there. He taught so many lovely things on that day that people have called what He said "The Sermon on the Mount." They have also called it "Jesus' Book of Happiness," because the people who do the things Jesus suggested there, cannot help but be happy.

Tell the children that you have many interesting pictures to show them, and that every picture shows some one doing one of the things Jesus told people to do to be happy. The children may look at them one by one and tell what the characters are doing.

First show pictures of children being kind to each other, to their parents and to animals. Show pictures of peace makers, and pictures of little children, older children and grown folks offering prayer. Try to have at least one of these pictures showing some one saying the blessing on the food at the table. As the children are talking about these pictures have them say the little prayer verse found on page 89, of "Life Lessons for Little Ones." Other appropriate memory work may be said and the songs suggested for last month may be sung.

It would be a very desirable thing if the teachers could add a picture on prayer to those already hanging on the Kindergarten room walls.

Review Gem and Rest Exercises.

Songs for the month: "What I Can Do;" "Autumn Leaves;" "Service Song;" (Kindergarten and Primary Songs, Frances K. Thomassen).

Select one of these songs to be practiced and learned this month.

Second Sunday, October 9, 1932

Lesson 45. The Sermon on the Mount.

Text: Matt. 5:8; "Jesus the Christ," chapter 17; "Life Lessons for Little Ones." Lesson No. 45.

Pictures: "The Sermon on the Mount, colored picture in Bible Primer (New Testament) and pictures of little children whose faces speak their purity of soul. Show a picture, or the Japanese image itself, of the three wise monkeys which help us to keep clean inside, as well as clean outside.

Organization of Material:

I. Introduction.

Purity to a little child is being clean inside as well as outside.

II. Three Essentials Necessary to Purity.

- a. Speak no evil.
- b. Hear no evil.
- c. See no evil.
- d. The Japanese reminder for these three essentials.

III. God's Promise to the Pure in Heart.

- a. Given by Jesus in the Sermon on the Mount.
- b. "They shall see God."
Their eyes will be opened to a degree that they will recognize Him.

IV. Illustrations of Purity in Every Day Life.

- a. President John Taylor.
- b. Characters in own community.

Lesson Enrichment—Point of Contact: Show the children several pictures of smiling happy people who look straight at them. Sometimes there are people who are almost afraid to look at another person straight in the eye. Boys and girls who have done something mother told them not to do, sometimes hang their heads, or look the other way. They feel ashamed and guilty. Their eyes show what is in their hearts. But little people who can think clean thoughts, say clean words, and do good deeds, can look straight up at everyone.

Illustrations—Application: Sometimes when little folks have said unclean words,

their mothers wash their mouths out with soap and water. The mothers do this hoping to keep their little children's mouths clean. How many children have seen mothers do this? There are some boys and girls who are grouchy inside. They go around with a frown on their faces and in their voices. They often give other little people a nudge as they go by. Shall I tell you how these little people may doctor themselves? They can fill their hearts with thoughts of kindness, they can smile whether they wish to or not. They can put clean words in their mouths. When mouths and hearts are right full of sweet words and kind deeds, there is no room for grouches, frowns or nudges.

Gem:

Who comes here? If a frown I say
 "There's no room for you to stay—
 Not room for two upon one face
 And a smile already has the place."

Rest Exercise: Sing and act "Nature's Goodnight." (Song Stories for the Kindergarten, Patty Hill).

Third Sunday, October 16, 1932

Lesson 46. Jesus Walks on the Sea.

Texts: Matt. 14:22-23; "Life's Lessons for Little Ones," Lesson No. 46.

Objective: All things are possible to him who believeth.

Pictures: "Christ Walking on the Sea." (Kindergarten Set of Colored Pictures, No. 49. See frontispiece in *The Instructor* for April, 1931.)

Organization of Material:

- I. Jesus' Nearest Friends in Trouble.
 - a. After they had left Jesus.
 - b. Were crossing the Sea of Galilee. Jesus had asked them to go while He remained in the mountain to pray.
 - c. The wind was contrary.
 1. These expert boatmen could not row against it.
 2. Had made only half the distance.
- II. Their Master Comes to Them.
 - a. Had seen their distress from a distance.
 - b. Walks on the water to them.
 - c. Calms their fears.
- III. Peter Walks on the Water.
 - a. Asks for the privilege.
 - b. His faith fails him.
 - c. Christ takes his hand.
 - d. Christ's disciples worship Him. "Of truth, thou art the Son of God."

Lesson Enrichment—Point of Contact: To give the children a background to help them to see the miracle of this story,

perhaps we could begin something like this: Last summer when the weather was very warm some little children took off their shoes and stockings and waded in some water. It was great fun for a few minutes. They did not do it very long nor did they do it without their mothers knowing it because water is dangerous. If little folks are not careful they may catch cold wading in water and then too if the water is deep there is danger of getting drowned. When little people put their feet in water where does the water go? The feet do not rest on top of the water, they go down to the ground underneath the water. If the water is shallow it comes only to little folks ankles. If it is deeper it comes to their knees or to their waists, or it covers them all over. That is why water is dangerous. It is difficult to say how deep it is. So wise little folks keep away from water unless grown folks are with them. Grown folks are able to see better how deep it is.

When Jesus was here on earth, He lived near the Sea of Galilee. He often went across it in a boat. One time when He was weary, He went upon the mountain to pray. He asked His apostles to go to their homes. For these good men to go home, it was necessary for them to get into boats and cross the Sea of Galilee. When they were out on the water, great trouble came to them. Jesus, even though He was not there knew that they were in trouble. So He went to help them. He did it in a way that we can not do it. Our Father in Heaven helped Him do it. Shall I tell you all about it? Illustrations—Application: Each teacher should come prepared to tell an incident from her own experience in which someone was blessed because he believed in the power of God the Father. Give the children an opportunity to tell how someone in their families has been blessed. Help them to feel that there is such a thing as being blessed by believing in the power of God. How do little children tell God that they believe in Him? How often do we say our prayers? Generally we kneel down to pray, but in what other positions may we pray if it is necessary?

Rest Exercise: Place several small chairs in a row in the center of the class room. Let the children take turns sitting on these chairs pretending that this is a boat and they are rowing with both arms. They will step in and out of the boat very carefully.

Fourth Sunday, October 23, 1932

Lesson 47. Jesus Calms a Storm.

Texts: Matt. 8:23-27; Mark 4:35-41;

Luke 8:22-26; "Life's Lessons for Little Ones," Lesson No. 47.

Objective: All things are possible to him that believeth.

Pictures: "Jesus Stilling the Storm," (Kindergarten Set of Colored Pictures, No. 34); The Instructor cover picture for April, 1932.

Organization of Material:

- I. Jesus Completes a Busy Day.
 - a. Heals many sick.
 - b. Teaches helpful lessons.
- II. He Departs by Boat With His Disciples.
 - a. Other boats accompany Jesus' boat.
 - b. A great storm arises.
The boats fill with water.
 - c. The disciples in despair.
 - d. Jesus sleeps.
- III. The Winds and the Waves Obey Him.
 - a. Jesus awakens in response to disciples' agonizing call.
"Master, we perish!"
 - b. He comments on their lack of faith.
 - c. Rebukes the wind and the sea.
 - d. A great calm follows.
 - e. His disciples marvel.

Lesson Enrichment—Point of Contact: Recall with the children a violent storm that has been experienced in the community. Let the little ones tell what powerful things the wind did and how the rain dug little ditches on the hillsides and in the gardens. If any child has seen how such a storm affects a pond of water or a lake let him tell about it. What happens to play boats on a pond during a storm? What do the waves do to a big boat on the sea or the ocean? Once when Jesus was in a boat crossing the Sea of Galilee there was a terrible storm. Let us hear what happened.

Illustrations—Application: Little children have times of despair just as grown folks do. Once there was a little girl who lost her grandmother. She went down town with her and became separated from her in the crowds of a big store. The little girl, at first, did not know what to do. She started to cry. A kind man took hold of her hand and smiled at her. He said, "Let's find a policeman. He knows where little girl's grandma's are." So together they found a policeman. The officer took her in his arms, for she was only a tiny girl. He took her to the police station. Her home was not in that town for she was visiting her grandmother and she did not know the number on her grandmother's house. All this while the grandmother was very much worried. As soon as she missed her little grandchild, she offered a prayer to God to take care of the little girl and to

help her to find her again. She knew God could help her because He had helped her at other times when she didn't know what to do. She hunted all through the store and out on the sidewalk but she couldn't find her little grandchild. The grandmother went back into the store and hunted again. She wondered if the little girl had gone home but no little girl was there. She prayed again and again. Then she thought, "I'll call the police station. A kind policeman could have found her." How happy she was when the policeman who answered the telephone said, "Yes, your little grandchild is here. A kind man brought her to me." Not long afterward the grandmother came to the police station and took away her little lost child. As she hugged her tight she said, "I knew I would find you. God has never forgotten to help me yet. Did you think to pray about it, too?" "No, I didn't," she said, "I thought of a prayer but I didn't say one, but next time I shall."

What would the boys and girls of this class do if they were lost as she was? Every little child should know his father's name and his house number. He should know how to ask Our Heavenly Father to help him, too, because little people need to be brave, and calm and smiling. When they are brave and calm, they can tell more about themselves and about the people from whom they are separated.

The children of the class should have had some experiences in which God has answered their prayers. Give them an opportunity to tell some of them.

Rest Exercise: Let us represent a storm. Quietly swing the arms forward with a blowing sound through the lips, representing wind. Clapping of the hands may represent thunder. Raising the arms above the head, move the fingers to represent rain drops as they fall from the sky to the ground. At first very fast, then quite slowly. When the storm is over we may gather an armful of sunbeams and with a smile on our faces sit down on the chairs.

Fifth Sunday, October 30, 1932

Lesson 48. Jesus and Nicodemus.

Text: John 3:1-16; "Life's Lessons for Little ones," Lesson No. 48.

Objective: To enter God's Kingdom one must be baptized and blessed by one of His servants.

Pictures: "Jesus and Nicodemus," (Kindergarten Set of Colored Pictures, No. 224).

Organization of Material:

- I. Nicodemus Asks Jesus for Light.
 - a. Nicodemus, a rich Jewish ruler.
An earnest devout man.

b. He comes by night.

c. His question.

II. Jesus Explains What Baptism Means.

a. A man must be born again.

1. Baptized by immersion.

2. Blessed to receive the Holy Ghost.

b. A new life comes with the second birth.

Lesson Enrichment—Point of Contact: Perhaps conversation something like the following may make a good approach. One day Tom asked Calvin if he could come over to his house to play. Calvin said, "I don't know, Tom, I'll have to ask mother." "All right," Tom said, "You go ask your mother. Then if she says 'yes' you come right over to my house. I'll be inside waiting for you." Calvin asked his mother if he could go. She said, "Yes, son, you may go over to Tom's for one hour." So Calvin went. As he walked down the pathway, he thought to himself, "How will I get in Tom's house? I wish he had remained outside." Then he thought, "I do not need to be afraid to go into Tom's house. I guess I can ring the door bell, like other people do. Mrs. Brown will invite me in, I'm sure." So Calvin went quite bravely up the steps. He had never been in Tom's house before. He rang the door bell rather gently and waited. Soon he heard footsteps. The door opened and Mrs. Brown said, "Come in, Calvin. Tom is waiting for you. I am so glad you have come to play with him." Calvin

took off his hat and went in. Mrs. Brown showed him the way to the play room and in a few minutes he and Tom were having a fine time.

Have you ever heard of a kingdom? King's have kingdoms. So do queens. In our story Mr. and Mrs. Brown and Tom have a kingdom. Their home is their kingdom. Nobody ever goes into their kingdom without permission. Even Calvin, a good friend of Tom's knew better than to go into Mr. and Mrs. Brown's kingdom without being admitted. (Let in properly.)

God in Heaven has a kingdom. He wishes all people to come into His kingdom so He has told them the way. Once there was a good man who wished to belong to God's kingdom. He didn't know what to do to get in, so He came to Jesus to find out.

After teachers have told the story of Jesus and Nicodemus as it is suggested in "Life's Lessons for Little Ones," let the children tell what they expect to do to belong to God's kingdom. At what age are children of our church baptized? How are they baptized? How many in their families have been baptized? Which children have seen someone baptized? What is done?

After the baptism of water has taken place there is another part to be done. The child must have a blessing, a baptism of the spirit. So the bishop and some other brethren lay their hands on his head and bless him. His name is put in a book and he is a real member of the Church; he has entered God's kingdom.

FISHERS OF MEN

By John R. Revill

"Push out from the land, and cast out thy net!"

"How useless," said Peter, "to try,—

We've toiled all the night, and nothing have caught,

And just laid our nets out to dry;

But at Thy command we'll try once again."

They lowered the net and—behold!

So great was the draught, the net brake in twain—

The ship was scarce able to hold.

We're fishers of men—we're striving to win—

Discouragement lurks in our train.

We struggle and toil mid anguish and strife:

Our labors seem almost in vain:

But at Thy command, dearest Master and Lord,

Our efforts we'll straightway renew;

For if but one soul we bring unto Thee,

With that one our joys are not few!

CHILDREN'S SECTION



The Twisted Hands

By C. Frank Steele

It was evening and all was still in the living room made cheery by a crackling grate fire. It was raining outside and cold. Before the fire little Mary sat beside her mother. It was their hour—their quiet hour—and how they did enjoy it! It seemed that at the close of day with night settling over the big world they clung to each other just a little tighter, got closer to each other's heart, understood each other better.

"Mother," said Mary suddenly, reaching out for her mother's hand, "what makes your hands so twisted and red? I love them, of course, mother dear, but they are not smooth and white and lovely like Mrs. Sutherland's and those of other ladies I could mention. I have long wanted to ask you, mother."

The mother smiled, and taking Mary in her arms replied: "So you have noticed that my hands were twisted and red and unlovely, have you, dear? And you wish to know why. Do you really wish to know, my dear?"

"Oh yes, mother, do tell me—I have so often wondered."

"When you were a tiny child, Mary," said Mary's mother after a pause, "you and I and your Uncle Tom—he's dead now, you know—were in the house together. You were upstairs in your crib. Uncle Tom and I were chatting downstairs. Suddenly, there came to us the smell of wood burning. Then smoke started to pour down the stairway. The upstairs was on fire—an overheated stove pipe, we afterwards learned, caused the blaze.

"I dashed upstairs. The bedroom where you were lying was on fire and around your little white crib ugly tongues of flame were roaring, although I could see you were still unharmed. Quite naturally, you were crying loudly from fear. By the time I reached you the fire had caught onto the bed clothes and in snatching you from the bed—I caught fire—"

"O mother—how terrible."

"My face, arms and hands were burned. Everything healed in time except my hands. They remained red and twisted—and ugly."

Mary's arms were now closely clasped around the neck of her mother. She was sobbing upon her mother's breast.

"No, no mother, not ugly. Your hands are beautiful, beautiful as the hands of an angel—I cannot see the scars now, mother. To think you did this—for me!"

"Of course I did, Mary, and mother would do it all over again. Were not the hands of Jesus torn by the cruel nails, His head mutilated by the crown of thorns? Jesus did this for all of us, Mary dear, young and old, prince and peasant, black and yellow. It is the law of love; it is the way of life. Heavenly Father has made it so, my child."

"Oh, I see it all now, mother, and how wonderful to think you did it for me."

Again it was quiet in the living room. The fire burned cheerily, and its glow revealed in the faces of the mother and her child a new radiance.

It Always Comes Back to You

"But I don't want to go!" pouted Jean. "I have lost my ball and I want to search for it!"

"But Miss Naylor has been sick, and I thought this book and fruit would make her happy," said mother, smiling.

"Does she know you are going to send it?" asked Jean, crossly.

"Why, no!" said mother, puzzled.

"Then it won't make any difference to her when I bring it," said Jean, searching for her ball.

Mother did not answer, but turned and went into the house.

But, somehow, the search for the ball did not seem to interest Jean any longer. She kept thinking of Miss Naylor's pale face, and down deep in her heart was a feeling that she was being very selfish.

"It won't take me long to run over there," cried Jean, at last. "I can't find the ball anyhow!" and erasing the pout with a smile, she skipped into the house.

"Where is the book, mother?" she asked gayly as she picked up the basket of fruit.

"Did you find the ball?" asked mother, bringing it to her.

"No, but it can wait," answered Jean, looking so bright and happy that mother stopped and kissed her.

"I am sure you will find it," she answered.

"Oh, Jean!" exclaimed Miss Naylor, when she had accepted the fruit and book, "how did you know that this was exactly what I had been wanting?"

"Mother thought of it," said Jean, feeling ashamed to think that she had not wanted to come.

"But you were kind enough to bring them," answered Miss Naylor, smiling. Jean flushed, and then suddenly she cried. "But, Miss Naylor, I didn't want to. You see, I lost my pretty ball—and I was cross when mother asked me to come—and said you could wait—and—"

Miss Naylor laughed. "But you came—after you found the ball—"

"But I didn't find it. I kept thinking of you—and so I brought these. I can hunt for the ball later."

"I see," said Miss Naylor. "Bring me that large box, will you, Jean?"

Jean hurried to obey, and when Miss Naylor opened it there was the most beautiful ball Jean had ever seen.

"I have had this for a long time, Jean," she said, turning it over in her thin hand, "and I want you to have it!"

"But, Miss Naylor, I may find mine!"

"Then you will have two," said Miss Naylor, laughing.

"Oh, thank you!" said Jean, almost forgetting her manners in the delight of owning such a beauty.

"I shall keep this always—"

"No, give it to some other little girl when you grow up," said Miss Naylor as she kissed Jean good-by.

"Put the basket in the shed," said mother, when Jean, all excited, had shown her mother the ball and told her all about it.

Jean hurried to obey, and then suddenly she gave a cry of surprise, for there, just inside the shed door, where it had no doubt bounced, was the lost ball.

"Oh, mother, mother!" she cried, "here is my lost ball."

Mother nodded thoughtfully. "It seems that a little kindness always comes back to us, dear!" she said. "If you hadn't taken the fruit you would have still been searching outside for your ball."

"Oh, mother!" said Jean, "excitedly, 'may I give this to Jack! He said only yesterday he had never owned a ball, and I don't need two!'"

"The very thing!" answered mother. "the very thing!"

"Won't we have fun playing with them!" shouted Jean, joyously, as she scampered away.—*June Douglas, in "Sunshine for Little People."*

More About Brownie

By Glen Perrins

Brownie, the pet Beaver of little Ida and Billy Anderson, of Ogden, Utah, which was found floating downstream by their summer camp in Ogden Canyon, is now a year old and weighs 45 pounds.

"We had one of the strangest birthday parties you ever saw," said Ida the other day. "It was for Brownie."

"He sat in his chair on that flat tail of his just as nice as you please and said 'Meur-meur-meur' all during the party, he was so pleased with the fuss we all made over him.

"He has been weaned from his bottle of milk and nipple now but he still likes to sit on my lap and take the milk from the bottle when he's lonesome. But usually he eats berries and all kinds of fruits. And you should see how he eats bread!

"We have kept him down in the basement all winter. Most beavers, you know, sleep in their homes in the Beaver dams all winter and live on bark of branches they have stored away there. But Brownie, he's different. He's been awake all winter.

"He sleeps all day though, and then at night he wakes up. Every evening we hear him crying 'Meur-meur-meur—' and we go down and feed him and pet him.



BILLY, IDA AND BROWNIE

"He's just like a dog for a pet and makes a good watch-dog at night.

"Sometimes at night he gets out of his pen and rants around in the basement. One time we caught him in the fruit room into a box of apples.

"His funniest adventure was one night when he crawled up on some boxes and got into the sink. In some way he had bumped the water tap and the water was just running out of the sink when we caught him in it, spashing around for all he was worth.

"Brownie is perhaps the happiest little Beaver in the world, and this spring when we go back to our summer home in the canyon he will go with us.

"He has his troubles when fishermen go by his pond, especially sometimes when he runs away from home. Last year he swam down stream a long ways and it was two days before I found him. I walked up and down the stream, calling 'Brownie, Brownie, Brownie' until at last I found him.

"The reason he hadn't come home when I called him at first was because some fisherman had shot him. The bullet went through his side and shot off a toe on his right foot, too. But I took Brownie home and we had the doctor to him.

"The doctor said he had a fever, but after about two weeks his wound had all healed over and he was as well as ever, crying 'Meur-meur-meur' for something good to eat.

"Brownie still has that toe missing however. And I guess he'll look at that this summer and remember not to run away.

"And maybe next year we'll have Brownie's second birthday party. When we do I hope all you boys and girls will come to the party and bring him fruit for presents. Brownie's a great eater.

"Well, goodbye—or as Brownie says 'Meur-meur, meur!'



The Budget Box is written entirely by children under seventeen years of age. To encourage them, "The Instructor" offers book prizes for the following:

- Best original verses of not to exceed twenty lines.
- Best original stories of not to exceed three hundred words.
- Best amateur photographs, any size.
- Best original drawings, Black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "The Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Discovered

The fine picture of the Prophet, Joseph Smith, published last month, was drawn by Keith Edgar Montague, (age 11) of 858 Browning Avenue, Salt Lake City, Utah.

My Doll's Tea Party

One day I decided I would have a tea party with my dolls, so I gathered them together. Of course we didn't have real tea, because that would be breaking the Word of Wisdom, but we had milk. I had about ten dolls, some of which were new while others were old, but well kept. One of my friends came over to play with me, and that added to my party too. We played many games and we frolicked about for a long while. Then we thought it was time to eat. We had ice-cream, cake, cookies and milk. It became night before I knew it. Then my friend went home and the party was ended. We all had had a nice time and hope to have another one soon.

Donna Wall,
Raymond, Alberta,
Canada.

Age 11.

The Stray Kitten

Millie was a kind hearted little girl.

One day Millie came running in the house with a little black kitten, which she had picked up in the street. She asked her mother what to do with it. Her mother told her to give it some warm milk, and make it a bed behind the stove. Millie's mother said that when morning came she would try to find the owner, because Millie had one cat, and her father wouldn't let her have two.

The next morning Millie's Aunt came over, and when she saw the kitten she said she knew a lady who would love to have it. Finally, Millie decided she would give the kitten to her aunt for the lady who wanted it.

When Millie's aunt had gone Millie exclaimed, "Mama, when I grow up I am going to build a home called 'Wanderers' home for stray kittens."

"Don't you think that would be a nice plan?"

"Excellent," said mama laughing.

Afton Cardall,

Box 76,

Centerville, Utah.

Age 12.

A Prayer

We thank thee, O Lord, for our blessings,
Which you give us from day to day,
For our parents so loving and tender
To guide us upon our way.

We thank thee, O Lord, for our country,
For our mountains and rivers and lakes,
For our glorious places of worship,
For Jesus, who died for our sake.

And last but not least, Lord, we thank Thee,
For faith in thy church and Thee.
Worthy of all our blessings, O, Lord,
We ask that we always may be.

Louise Linton,
2027 Adams Avenue,

Age 14. Ogden, Utah.

My Home

There are homes in the Sunny Southland,
Where the grass is ever green,
Where the darkies all are singing,
Grouped around their cabin scene.

There are homes in the busy Eastland,
Where the Whitehouse stands in view;
Here is the home of our president,
With his helpers good and true.

There are homes in the icy Northland,
Where the Eskimos abide,
Where Monie with his sleds and dogs,
Enjoys his fleeting ride.

But my home is in the Westland,
The place we all love best,
Where love is never ending,
And friendships never rest.

Merle Cook,
Tridell, Utah.

Age 13.

How My Hand Got Hurt

(A true story)

The mail-sleigh was beside the car garage and I was playing in it.

Mama was washing in the garage. When she went out I went for the kitten.

I saw a string in the wringer and tried to get it out.

I turned the wringer on and tried to get it out but instead my hand was caught in the rollers.

I screamed as loudly as I could but no one could hear me. Finally mama came running in the garage and stopped the machine. She took my hand out of the tight rolls and hurried me to the doctor.

Now my right hand is almost as well as before.

Edyth Shurtliff,
Ovid, Idaho.

Age 8.

Bobby's Pet Deer

Bobby was a little orphan boy. He lived with his aunt in Yellowstone. The animals were his only playmates and he learned to love them very well.

One day his aunt said, "Bobby, I have to go to town today for supplies. Here is a box of crackers for you. Now I want you to be a good boy and not leave the place while I am gone."

"I will be good," answered Bobby.

Bobby could hear the birds singing. This was something he loved. Therefore soon after his aunt left he went out on the porch to listen to the birds sing and eat his crackers.

While he was eating a deer came along. It looked as though it had been chased by dogs. Before it came very close it looked around to see if it could see a dog.

When Bobby saw the deer he held out a cracker to coax it up there. The deer hesitated a little while then went up to the porch and reached for the cracker. Bobby gave him all the crackers he had. By that time the deer

seemed to understand that Bobby was his friend.

During the hour that they played together before Bobby's aunt came they grew very fond of each other.

When his aunt came home, Bobby asked her if he could keep the deer. She said he could. That night Bobby was a very happy little boy.

Elva Nelson,
McKinnon, Wyo.

Age 13.

My Puppy

Once we had a mother dog. She had some little pups. There was one little pup that had a lame leg and would drag it behind her when she walked. The other pups wouldn't let her eat.

I helped her get better for I gave her warm milk. Before long she was able to walk on all four legs and seemed better.

In a few months, when she was entirely well we gave her away. I felt very, very sad and never saw her again. But if she ever sees me again I think she will know me because I helped her get better.

Cecil Romney,
Colonia Dublan,
Chih., Mexico.



Drawn by Avanthon Jacobs
Age 11. Clearfield, Utah



"MAY DAY"

By Nalda Richardson,
231 E. 3rd North,
Logan, Utah.

Age 15.

Through the Birches

Walter Keonigh of Woodstock, New York, painted a lovely picture of the Birches, trees that grow in the Eastern States. They look so real you can imagine yourself strolling down the lane.

It has been raining but now the sun is shining brightly and drying the ground. The trees are clean and the air is cool and fragrant, the sweet breath of spring is everywhere.

We imagine a farmer has just passed in a heavy farm wagon. With him are some boys, thinking of the fun they'll have when it is dry enough to take off their shoes and run down the lane through the trees to fish in the brook beyond the background of the picture.

The heavy tires sink deep in the soft mud. As the wagon runs along it loosens the cakes of soil and leaves a rut.

The clouds are fleecy and they set off the bright blue sky, looking as if

the breeze had banked them up in great wells. The trees are well shaped and well painted. The coloring is good; for he works bright colors in good harmony. This one has purple and gold in the road, and the rest neutral colors that harmonize.

The sky has a lovely brightness,
After a rainy day,
The clouds are sailing with lightness,
And the trees stand by the way,
The lane through the trees is rutted,
But the sky is a glorious blue,
The trees and the grass are budded,
A beautiful scene to view.

Pauline Clyde,

R. F. D. Box 141,

Age 13.

Springville, Utah.

The Cherry Tree

When Washington was a little boy,
He had a hatchet bright and new;
He thought it was the greatest toy,
Because it shone with a silver hue.

As he walked down the garden path,
He saw the cherry tree swaying;
So he chopped it down with his little
axe,
And went to his father, saying,

"I, George Washington, brave and true,
Will not tell you a single lie;
But I chopped down the cherry tree."
For this his fame will never die.

Barlow H. Call,

Age 11.

Bancroft, Idaho.



Drawn by Phoebe Pitcher

Woodford, Alberta,
Canada.

Age 11.



Drawn by Mary Bradshaw

Box 322, St. George,
Utah.

Age 13.

Honorable Mention

Nila Burke, Show Low, Arizona

Loretta Bigler, Zeniff, Arizona

Ethel May Dudacek, Ovid, Idaho

Earlene Durrant, Castle Gate, Utah

Gerry Ferguson, Brittany, Louisiana

Esther Fuller, Rt. 2, Box 72, Mesa, Arizona

Naomi Ginn, R. F. D. No. 4, Piedmont, S. C.

Vearyl Guymon, Box 101, Orangeville, Utah

Fred Ishoy, 2509 Orange St. Riverside, Cal.

Vernice Jaques, Firth, Idaho

Gwendolyn Jensen, Ovid, Idaho

Lucile L. Jones, 1865 Pacific Ave., Long Beach, Cal.

Afton Kunzler, Rosette, Utah

Arcola Larsen, Thayne, Wyoming

Harold Lapart, Riverside, Calif.

Ruby Leach, R. 1101 Danner Ave., Dayton, Ohio

Naomi Lewis, Riverton, Utah

Della Moser, Auburn, Wyoming

Dell Mulleneux, Monterey Park, Calif.

Marie Nash, Ovid, Idaho

Amelia Nickerson

Helen Nielson, Ovid, Idaho

Deray Parker, Ovid, Idaho

Helen Rappleye, Marysville, Utah

Naida Richardson, Logan, Utah

Gloria Roberts, 4259 Bandini Ave., Riverside, Cal.

Ladeena Smith, Whiterock, Utah





Dixie Standage, Mesa, Arizona

Laura Van Horne, 46 Allen St., Midvale, Utah



Emily Wilde, Hiawatha, Utah



The Little Noah's Ark














WHEN Dick asked Papa to tell about hiding the  and the  in Grandpa A.'s attic, Papa looked at Mama. "I didn't say I hid them," said  --- "I only said they were hidden," and he looked at  again, and smiled.

And then Mama laughed and said, "No, Papa didn't do it---I was the one that hid them!" "You?" cried



. "Oh, Mama, you?" cried . "Tell us about it," begged Dick. "Well, when we were

, said Mama, "Papa's papa, Grandpa B., lived near my papa, Grandpa A. Grandpa B. had a .



Grandpa A. had the farm he has now, with the big  in front of the house, and the big  behind it.


 B. and  A. were great friends---and Papa and I were, too. Papa was fond of animals, but he had only one . I had two , and four , and a pet ; and at the barn were  and . Papa liked best to play at the barn ---and he liked animals so much that Grandpa B. gave him the little 'Noah's  Grandma






B. found for you in the old  . As soon as Papa got it, he ran over. I was in the attic with my  , playing baby-show. Papa wanted to play circus, so we



took out the  and played circus a long time. Then I wanted to play baby show, but he would n't; and when I teased, he---he---" "Yes," put in  , "I was very naughty, and knocked over the

baby-show, and ran out to the  !" "And when I picked up the  , "went on Mama, "my dearest doll's  was cracked open! And then, to punish your Papa, I hid the  and the  !" "And did n't Papa know?" asked Dick. "Oh, yes,"

said  , "he missed them, and came over before breakfast next morning to look for them. 'You'll never find them,' said I. 'Did you hide my  and  ?' asked he. 'Yes,' said I. 'Where?' asked he. 'I'll not tell,' said I--- and I never have to this day. Soon after, Grandpa B. moved to this



---and we grew up---and

forgot all about it, till Dick's  came." "And now, tomorrow," said Papa, "we're all going over to find them!"



THE FUNNYBONE



A Sure Proof

Dugan: "How do yez tell the age of a chicken?"

Casey: "I can always tell by the teeth."

Dugan: "By the teeth!" "But a chicken has no teeth."

Casey: "No, but I have."

Some to Spare

"Niggah, ain't you got no brains a-tall?"
"Ain't Ah got no brains? Say, man, Ah' got brains whut ain't nevah been used!"

Crude, But Oil Right

"Have you seen Al lately?"

"Al who?"

"Alcohol. Kerosene him yesterday. Hasn't benzine since. Gasolined against a fence and took a naphtha."

Couldn't Risk It

Caller: "Won't you walk as far as the street car with me, Tommy?"

Tommy: "I haven't time."

Caller: "Why not?"

Tommy: "Because we're going to have dinner as soon as you go."

Whoa Jackie!

A small boy, leading a donkey, passed by an army camp. A couple of soldiers wanted to have some fun with the lad.

"What are you holding on to your brother so tight for, sonny?" said one of them.

"So he won't join the army," the youngster replied, without blinking an eye.

Handicapped

Some one out at Winona put this question in Billy Sunday's box. "Will a Christian who chews tobacco go to Heaven?" To which Billy answered, "There is no reason I know why a Christian who chews tobacco cannot go to Heaven, but he would have to go to hell to spit!" (Rev. 21:27.)

Where? Oh, Where?

Mr. Jones: "We must economize. If I died where would you be?"

Mrs. Jones: "Oh, I'd be all right. Where would you be?"

Just the Type

Spectator: "Are the fish biting, my good man?"

Fisherman: "Well, if they are, they're biting each other."

Rebellion

"I don't mind washing the dishes for you," wailed the hen-pecked husband. "I don't object to sweeping the floors, but I am not going to run ribbons through my night gown just to fool the baby."

The Elixir of Youth

Grandpa (awakening from gland operation): "Oh, dear me, I just know I'm going to be late for school today."—Kreolite News.

Overdid It!

"You seem very feeble," observed the medical examiner, suspiciously.

"Well," wheezed the applicant for life insurance, "the agent nearly talked me to death before I signed up."

He Lost

Welfare Worker (at insane asylum): "And how did you get here, my poor man?"

Inmate: "It was a difference of opinion, lady. I said the world was crazy and the world said I was crazy, and the majority won."

No Mother to Love Him

Lyl (viciously attacking a piece of chicken): "This must be an incubator chicken!"

Bill: "Why?"

Lyl: "No chicken with a mother could be so tough."

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